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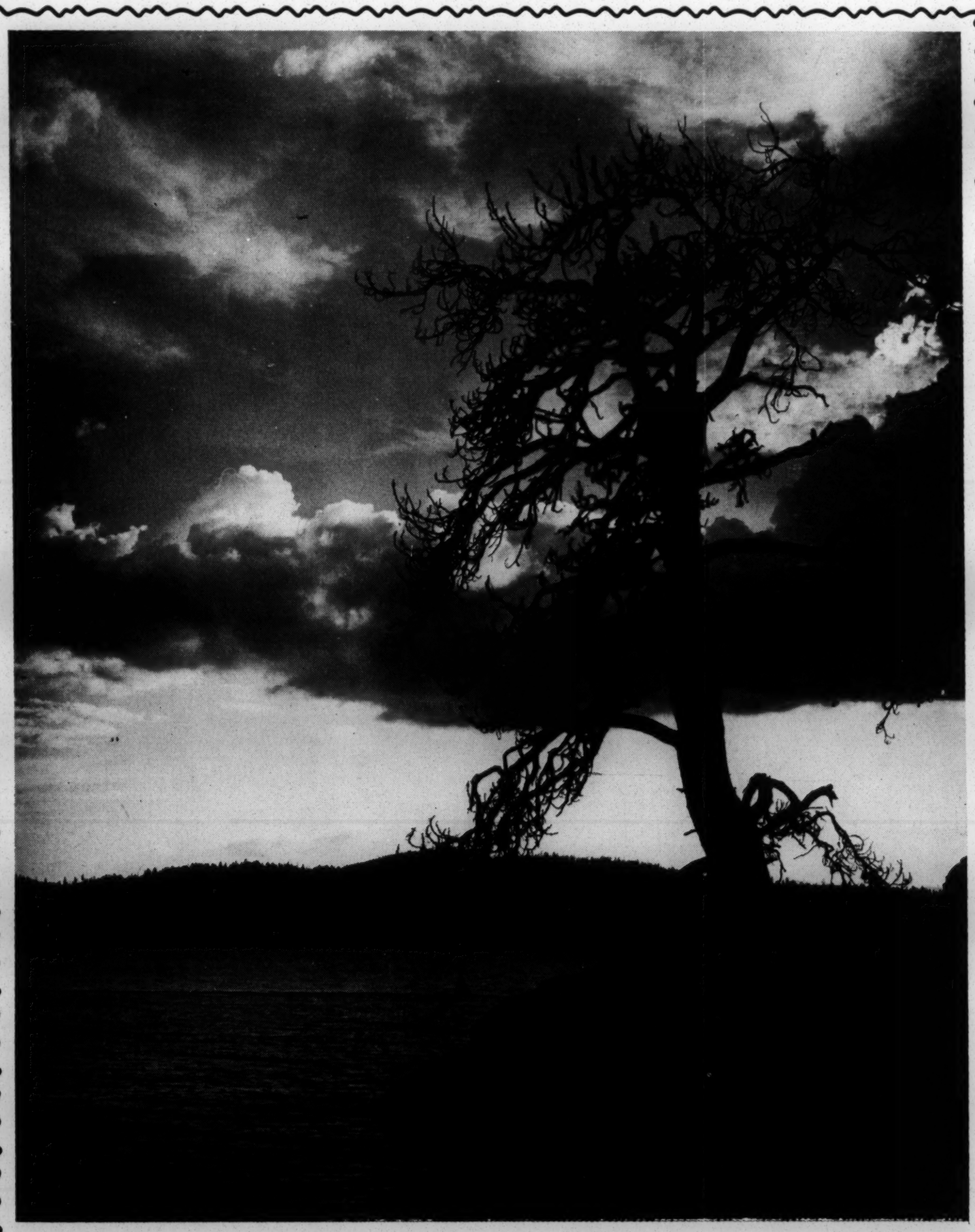

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October, 1960

The EDITOR'S PAGE

Thanks to all the friends and readers of *Chimes* for their most generous response to our suggestion that each one send in a gift subscription for a friend or loved one. The response has been most gratifying and encouraging.

We think that you, our readers and friends, will enjoy the new type with which this issue has been printed. When we made arrangements to move our printing to a new plant, we also made arrangements to assist a most worthwhile young man to go into business for himself. The cost of printing machinery, like every thing else these days, has gone to astronomical figures. So when the new shop was organized, the font of type which came with the linotype machine was that which we used in the August and September issues. When the magazine came from the press, we were disappointed because it was not as *readable* as we had hoped that it would be.

Letters from many of our older readers, whose eyesight is not as sharp as it used to be, told us that they had trouble in reading the new type, that it was too small and too black. We arranged with the printer to purchase a new and much larger and clearer font of type. This issue is our first use of it, and we feel positive that everyone will feel about it as we do, "*Much more readable*"! Again thanks to everyone for their nice comments. The very best comment is the one which says, "Please Renew", or "Please send *Chimes* to!"

After some fifteen years of searching and advertising, we recently came into possession of a very old book, titled "*The Night Side of Nature*," printed in 1853, and written by Catharine Crowe. The book consists of some 450 pages and contains hundreds of accounts of Ghosts, Apparations, Wraiths, Doppelgangers, Spectral Lights, Poltergeist, and similiar miscellaneous Phenomena.

We were most interested in reading of the many varied and unusual manifestations which were reported, many with names, dates and places given, and some with affidavits included.

Perhaps we are *too* interested in some of the writings and teachings of the past. On the other hand, we do sincerely believe that much of our modern day problems and troubles would not be so great, had man-kind listened to or obeyed those who were inspired to write and teach even in those long ago times

We must study and do research among the languages and writers of the past in order to learn some of the finer fundamentals of the things of great Spiritual value. Our modern language is strictly a commercial one, with words and their present meanings all slanted towards the most important thing of our times, Trade, Gold, Power. Did you ever wonder why any worth while book on Spiritual knowledge, that is, any book that sought to teach and explain the fundamentals of the Who, What, and Why of man and his earthly experiencing, was of necessity full of Sanscrit and other words of the dim past?

Have you ever studied or made a search into the *real* meaning of such words as *Dharma*, *Karma*, to enumerate only two of the most commonly used ones, and the most usually mis-understood. Loosely, *Dharma* is explained as *Law*, and *Karma* as cause and effect. Why? Because our language has none of the finer nuances of meaning that touch the very heart of any such subject.

These are all a part of the deeper research essential for greater understanding of the problems of today.

We were intrigued by the closing paragraphs of "*Night Side of Nature*," not because they were new, rather because they were thoughts and words both written and spoken in our work for the past thirty years.

". . . and it is time that I should bring this book to a conclusion. I shall be pleased to learn that I have induced any one, if it be *but* one, to look upon life and death, and the mysteries that attach to both, with a more curious and inquiring eye than they have hitherto done. I can but think that it would be a great step if mankind could familiarize themselves with the idea that they are spirits incorporated for a time in the flesh: but that the dissolution of the connection between soul and body, though it changes the external condition of the former, leaves its moral state unaltered. What a man has made himself, he will be; his state is the result of his past life, *and his heaven or hell is in himself.*

At death, we enter upon a new course of life, and what that course shall be depends upon ourselves. If we have provided oil for our lamps, and fitted ourselves for a noble destiny and the fellowship of the great and good spirits that have passed on, such will be our portion; and if we have misused our talents and sunk our souls in the sensual pleasures or base passions of this world, we shall carry our desires and passions with us, to make our torment in the other world, or perhaps be tethered to the earth by some inextinguishable remorse or disappointed scheme, like those unhappy spirits of whom I have been writing, and that perhaps for hundreds of years, for, although they be evidently freed from many of the laws of space and matter, while unable to leave the earth, they are still children of time and have not entered into eternity.

I think too, that if people would learn to remember that they are spirits, and acquire the habit of conceiving of themselves as individuals, apart from the body, that they would not only be better able to realize this view of a future life, but they would also find it much less difficult to imagine that, since they belong to the spirtual world on the one hand, quite as much as they belong to the material world on the other, these extraordinary faculties, which they occasionally see manifested by certain individuals, may possibly be those properties which are inherent in spirit, though temporarily obscured by it's connection with the flesh, — and designed to be so for the purposes of this earthly existence. The most ancient nations of the world knew this, although we have lost sight of it, as we learn from the writings of many of the ancient ones."

Today, for the first time, there is a concerted effort in some fields to learn something of the laws of cause and effect as they concern the possibility of the conscious existence of the human spirit in the status beyond death. Many believers in Spiritualism have long believed and taught these great truths. Alas, far too many have sought to use these truths for mercenary gain, losing all sight of the great lessons that proper study could bring to mankind.

We believe that an honest study of the laws of spirit, sincere research into the whys and wherefores of spirit return, and most important of all, the value of loving, unselfish service, can and will eventually change the thinking of the whole world.

CHIMES, issued monthly, is owned solely by Bert and Ruth Welch, Editors and Publishers. Address all mail to: CHIMES, P.O. Box 308, Brea, Calif. Home address, 408 Magnolia Ave. Phone JAsper 9-2523.

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OUR COVER PICTURE

Our lovely cover picture this month, and for several months to come, will be from the Peter Pan Studios, 602 Pike St., Seattle 1, Washington, Paul J. Standar, owner, has generously supplied *Chimes* with a number of his fine pictures.

The Seattle Times published several of his pictures in their Rotogravure Section on Sunday July 13th, 1958, some of which will shortly also appear on *Chimes* covers.

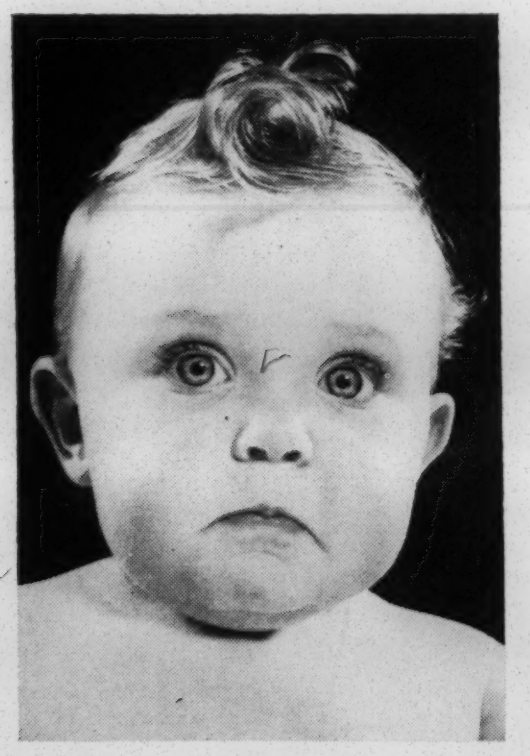
Mr. Standar has been a commercial photographer on the West Coast for nearly a half century, and has produced many outstanding pictures, as we are certain our readers will agree. The one we offer this month is titled "*Sunset On Couer de Alene Lake, Idaho.*

Next month's cover will be of Indian Pictographs, with an interesting story about them.

Prepare for tomorrow and forget about yesterday.

—Martin Vanbee

Junior's Corner



"Do you really think I saw a spirit?"

A top Washington reporter's own story of an eerie "reunion" with the dead.

My Day In The Spirit World

By Ruth Montgomery

Ed Note: When this splendid article was sent to us by Mr. Earl V. Frazier of Joshua Temple, Long Beach, California, we wrote him that since it had appeared in the American Weekly, a copyright magazine, with offices located at 575 Lexington Ave., New York 22, New York, we would have to have written permission from them to use it in Chimes. Mr. Frazier then wrote them, and received from Jacob A. Evans, Assistant to the Editor; a reply stating that it would be necessary to get a release from the author, Ruth Montgomery. Mr. Frazier also wrote her and received in reply, this gracious note. "I have no objection to the reprinting of the article, providing that it clearly states that it is a reprint from the American Weekly, and provided the American Weekly is agreeable to it." Both parties having given their permission, we are happy and proud to present herewith Ruth Montgomery's inspiring and evidential article. We thank Mr. Frazier, The American Weekly and Ruth Montgomery!

* * *

March 22, 1960, began as prosaically as any other day for me. I had gone to a Washington hotel suite to interview the Reverend Arthur Ford, world-famous medium and ordained Christian minister, about Spiritual Frontiers Fellowship, an organization formed by 50 outstanding educators and clergymen to study psychic phenomena.

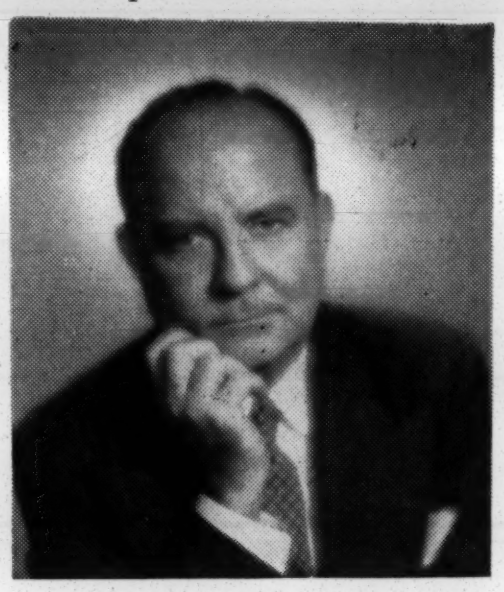
I went as a newspaper reporter with a rather large portion of a reporter's essential skepticism, particularly because I knew that the Reverend Mr. Ford's psychic abilities had been under public fire in the past and that his purported delivery of Houdini's secret message from the grave to the escape artist's grieving widow had drawn fire as a contrived feat.

I told the spiritualist-minister that I had once written a series of articles casting doubt on Spiritualism. There was a silence, and then he asked me if I'd like him to go into a trance to see if "Fletcher"—his alleged "control" in the other world—had anything to say to me.

While I sat with notebook in hand, the Reverend Mr. Ford stretched out on a couch in the brightly lighted room, tied a black scarf across his eyes, and seemed to fall asleep. Suddenly his body jerked, his chin rolled, and a voice introducing itself as Fletcher began to speak.

My first "contact" was my father. Identifying him by name, "Fletcher" declared, "He had no idea he was coming and he doesn't remember anything about dying. He was very sick, and suddenly he was well. Your father's heart was bad, but he didn't know it, so he had no time to be frightened. You weren't with him when he came over, but you came soon, and he appreciated it. He enjoyed his funeral."

These intimate details surprised me, since the Reverend Mr. Ford would have had a difficult time checking them in advance of our meeting. My dad had been an unusually healthy man, until he contracted pneumonia a few weeks



Rev. Arthur Ford, one of America's fine mediums.

before his death from that ailment and a heart attack.

I was in Egypt on a newspaper assignment when he died, and flew for two days and nights to reach the small Midwestern town where he was buried. I was musing about that sad period when Fletcher asked: "Do you have a brother named Bertie? Your father keeps talking about Bertie."

I explained that this was our pet name for my mother, Bertha, whereupon Fletcher said that Dad had some personal messages for her. He also supplied several startlingly accurate details about my sister, Margaret, and added that a man called Jinx wanted to speak to me, a man who knew me when I was starting in the newspaper business, and who had taught me something.

The name meant nothing to me until Fletcher said, "His name is Jinx Tucker. He keeps talking about football. Seems awfully interested in sports."

Recollection dawning, I exclaimed, "He should be! He was sports editor of the Waco (Texas) *News-Tribune* when I was a cub reporter there, but I hadn't thought of him in 20 years. I didn't even know he was dead."

Fletcher, in great reproving tones, chided; "He says he isn't dead and Jinx says to tell you that he used to write his stories directly on a linotype machine, instead of a typewriter. He says Pat is here with him."

"Pat who?" I had to ask. "Pat Neff," he responded. "Pat wants you to know that he was very much interested in something that happened to you not long ago."

Even as my pencil raced along my notepad, an involuntary shiver tingled my spine. Pat Neff had been the president of my alma mater, Baylor University, which, a few years after his death, awarded me an honorary Doctor of Laws degree.

Fletcher next introduced "Walter . . . Walter Morrison . . . no, that's not quite right . . . it sounds like Morrson." Either way, the name rang no bell in my memory.

"He was a doctor," Fletcher patiently continued. "He's here with Pat, and he wants you to know that you are in very good health—a little tired, that's all. You will need to have a little corrective surgery before long, but it's nothing urgent, and nothing to worry about."

The next day I telephoned the editor of my old Texas newspaper and asked him, "Is Jinx Tucker dead?

He confirmed that the sports editor died in December, 1953, and that Jinx had "typed" his stories directly on a linotype machine.

"He's the only man I've ever known in our business to do that and he did so right up until his heart attack."

The editor verified that Pat Neff died in January, 1952, but the name "Walter Morrison" proved puzzling to him until I said: "It really sounded like Morrson."

"Oh," he suddenly exclaimed, "Dr. Walter Moursund was Dean of the Baylor Medical School in Dallas until his death."

Fletcher next introduced "Clyde Wildman" as a "man connected with schools who says you used to live in a street or place called Lafayette."

I admitted having once lived in Lafayette, Indiana, but could recall no one named Wildman. Undaunted, Fletcher continued, "He says someone who lived in Lafayette when you did has mysteriously disappeared, and he wants you to know that he drowned. He's over here now. He was an official of some kind . . . seems to have been a judge. He lived near you in Lafayette."

I began to feel like an idiot child. Neither Wildman, nor a disappearing judge from Lafayette registered with me.

Later I telephoned the news editor of the Lafayette *Journal-Courier* to see if he could offer any clues. No sooner had I begun to explain than Editor George Lamb declared: "That would be Judge Lynn Parkinson, of course. He used to live in Lafayette, but was judge of the U. S. Court of Appeals in Chicago when he disappeared last fall."

The editor then told me that despite an intensive FBI search through seven states, the only trace ever found of Judge Parkinson was his hat and umbrella, lying on the shore of Lake Michigan. For lack of proof of his death, the lifetime judgeship remained unfilled, and the federal government continued to pay his salary to his bank account.

The editor searched old city directories and found that Judge Parkinson had lived only a few blocks from us in Lafayette 25 years ago, although we had never known him. (A few weeks later the decomposed body of Judge Parkinson was found floating in Lake Michigan.)

My "father" returned with more messages, and some difficult advice for me. Referring to the lecturing that I occasionally do, he urged: "Whenever you get a chance to speak, in some way slip in something about the reality of spiritual life and survival. People are hungry for that knowledge. Some of the things you talk about would frighten them (I usually discuss world problems) if you don't help them to feel that there's something more to life than appears on the surface."

The voice faded away for a moment, and then continued: "The most important story you could write is this: I live, and we are in a world of activity and growth. We are not living in a vacuum. I couldn't be happy if I were idle. I'm as vital and active now as when I was a boy."

****Nothing So Strange — Price $3.95. Arthur Ford's Biography. Order from Chimes—Brea, Calif.*

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The Disastrous Fate Of The Suicide

By Rev. Enid S. Smith, Ph.D.

At certain times in nearly everyones life there are depressive states when the urge comes for self-destruction, and when the mentality is weakened to a point where it is easier to do what man calls "die" than to live; then it is that man releases himself from bondage to his physical vehicle. In many instances, however, so-called self-destruction is the result of an unenlightened entity that gathers himself around and about the depressed individual, and causes him to destroy his God-given temple.

In some instances this entity is bent on revenge for some misunderstanding, or some wrong or imagined offense when he was in the flesh. Again, a criminal who has suffered capital punishment, is against society, and so selects various people and brings about their death through suicide. Some of these lower astral dwellers who pick upon souls under the influence of alcohol have an easy time of getting them to take their lives, and greatly enjoy the results. Some of them say of drinkers, "Here are bodies that are no good--let's take them out of the way." In others, the mentality is so low and the reasoning so defective that they are easily lured into the crime of taking their own lives.

Society commits a crime every time it permits capital punishment. This does no good whatever, but often results in great harm. If the criminal is really vicious, it sets him free to induce weak-minded people to commit crime, or, as in the case of suicides, they try to get other weak-minded people to join them. The famous bridge in Pasadena, California has claimed many such victims, as the writer actually knows, having lived for years in that vicinity. Those whose lives were saved testify that they were beckoned to by others who had preceded them.

Many have well meaning but mistaken motives for committing suicide. We hear of old people and others afflicted with some incurable disease who take their own lives, believing it to be beneficial to those they leave behind, thinking they will no longer be a burden to anyone. Others who have financial difficulties sometimes commit suicide so that their insurance may be collected. *But never do two wrongs make a right, and who would want to live on blood money?*

However, motive *is* important.

Dr. Enid Smith

The condition of the suicide is quite as varied as those of other people in the life after death, *within self-created limitations.* Those who willfully and maliciously destroy the body live over and again their calamitous deed, which increases in horror as time goes on. They have destroyed their sacred, God-given temple, designed to function for a definite length of time, for a definite purpose. There is nothing haphazard or by chance in God's universe, so they must suffer intensely for a term as long as their natural life would have lasted. Their anguish is worse by far than those who kill themselves as the result of obsession, or for various other reasons.

Many with dread, incurable diseases, suffering terribly have destroyed their bodies, thinking they could escape their pain, believing that there was no continuity of life. But this is absurd, for nobody knows what the next minute may bring. Perhaps an instantaneous healing or cure! But they have committed the crime of taking life, and some time, some where they must atone for it.

From every point of view, suicide is folly. *It solves no problem,* merely postpones the solution and *adds untold misery in the delay.* The results of suicide are infinitely worse than any possible mode of depression, jealousy, poverty, sickness, shame, or cowardice that might lead to it. In suicide, the person is often virtually tied to the locality of the deed, with none of his family or acquaintances that can see or speak to him, and he keeps going over the tragedy again and again, many times with crowds of those similar to himself in despair; weeping, groaning in anguish and torment. He is a "half-way" person, an "un-dead", with the door both to heaven and to earth closed against him for as long as he would naturally have lived upon earth.

A few experiences of these unfortunates will give a picture of what actually occurs in suicide. In a case familiar to the writer, a young couple entered into a suicide pact, believing it the only way to freedom and happiness for them, because their parents would not permit them to marry. The girl urged her lover to close his eyes and shoot her. This he did, then shot himself before he saw her fall. When he was "dead" he found himself alive, as everyone does, and he saw her body lying on the floor. Believing that the suicide pact had failed and that he had killed the girl but failed to kill himself, he tried to run away, and had been running for some seventeen years until at last somebody was able to make him understand his condition. This is the price of ignorance, and the failure of the churches and our schools to tell the truth about what actually happens when we leave our earth body.

Another suicide kept saying, "I have tried and tried to die, but it seems that every time I come to life again, I have to go over and over it again and again. There is no death. Oh, when will my agony be at an end?"

A friend was telling the writer the other day of a man that had an excellent position, was doing well, had a lovely wife and children, and had absolutely no reason for destroying himself. One night he told his wife he was going out for a walk. He turned back, went into his garage and hanged himself. No reason was discovered for the act. His mother had hanged herself years before, after her husband had deserted her and their three children. The mother locked the children in a room before she killed herself. The recent suicide grieved silently for her, and some thought that she was the cause of his disastrous act. After many years he came back to his wife who was not a Spiritualist, but she saw him as he stood beside her and shook his head tragically, saying not a word. Still later, he came to the writer's medium friend to say that he was in darkness and was very unhappy.

There is a great need for enlightenment regarding suicide that is so prevalent, with over 150,000 people every year in the United States attempting to destroy themselves. Los Angeles has the highest rate of any city and has maintained this record for scores of years, perhaps because so many sick people come to that city in search of health. San Francisco's rate is nearly as high. In Europe, Austria is said to have the highest suicide rate, and Ireland the lowest. Protestants rank higher in suicides than Catholics, and Catholics than Jews. There are, approximately, to every 10 men that commit suicide, three to four women. Cities are more conducive to suicides than the country. The rich, well-to-do, and unemployed people have a far higher rate of suicides than those that are employed and who are poor. The very young up to 10 and the very old over 90 practically never commit suicide--There are often suicides among adolescent girls disappointed in love.

During the Depression in the 1930's, lack of employment and business losses caused many suicides. Tuesday was usually the day chosen for it. The writer has often heard it explained; as she was going through, with others, the crises of those years,-that after searching for work day in and day out, hopes were often stimulated at the end of the week and the unemployed were told to return Monday for the final answer. But Monday came with no job in sight, which made life to seem impossible. But worst of all were the rich. There were suicide clubs for such—the writer well remembers them in Chicago, where millionaires, some times 50 of them a day, were reported to have committed suicide, not being able to endure the loss of a million or two among the many millions they possessed.

Suicides are magnetically linked to the aura of the earth. Death destroys only the denser parts of the body. One writer describes it as being like plucking a stone out of an unripe plum or peach. In the suicide it leaves a *hollowed out feeling of intense unsatisfied hunger* until after many years the magnetic links with earth are worn out. There is also that intolerably heavy, leaden feeling of being perpetually tired, worn out, due to the inability to get free from the earthbound condition. It is like trying to walk on a street in a diver's suit. It is so heavy one can hardly lift one's feet. This is due to a pull of even a slight degree of physical

Continued on page 23

HARMONIA COLLEGE

Our Expansion Program offers to all who request and state their needs, the service of the Harmonia College Prayer Circle, which meets from 9-10, Eastern Standard time, Monday nights. All donations for this service are applied to our Building Fund, to be sent to:

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The All Seeing Eye

By George Francis

Ed Note: These lessons from much respected George Francis, medium and teacher, now in spirit, were made available through the generous co-operation of Dr. Jesse Citron of Burbank, California.

* * *

When I was a boy, I joined the Good Templars Lodge. That was a Lodge whose members were pledged from drinking anything intoxicating. And pictured on their Charter was the All-Seeing Eye. I used to wonder, if God were an individual personal God as we were then taught, how it was possible for Him to see around the world with His eye, because the world being a round ball, it would be a physical impossibility for Him to do so. Consequently, I could not understand it, and if you ask any orthodox individual that same question today, they still cannot answer you.

So, we have come to the conclusion that if there be a God, He must be a God that fills all space, for out there, there are millions of worlds, sustaining physical bodies. Our astronomers today compute that in our Universe alone, there are more than four trillions of living, functioning human beings. And outside of *our* universe they have discovered many other universes, some of them as far away as ten million light years. As you know light travels at the stupendous rate of 186,000 miles per second, and we could get on the back of a ray of light, if you will allow me that expression, and travel for ten millon years in one direction, and still we would be in a physical atmosphere. From this, we draw the conclusion that *God must be a Law, a Spirit that is immutable,* and the all-seeing Eye of God must be the Universe. Wherever there is vibration, the Eye of God must be there.

In other words the Eye of God is simply the optical vibration of the atom. God sleeps in the rock, lives in the plant, and speaks through man. God is Universal, Omnipotent, Omniscient, Omnnipreset. The Eye of God can look within, and see without. No spot is so dark but that God's eye can see it. *You cannot get away from God.* Why? Because you and I are a *part* of God, *and our eyes are God's eyes!*

If man had but a faint conception of what God really is, what a wonderful world this would be. But in all ages and in all times, man has fashioned Gods so numerous that we could not enumerate them. And it is a peculiar thing that even today every nation has its own conception of God. In 1914, when the great war broke loose, there was not a German living who did not believe that "God mituns" (God with us) was a living reality. And there was not an Englishman around the globe who did not believe that God was giving, and going to give, great victories to the British. And when we came into the war, we practically annihilated *all* the gods, and went on to victory through sheer force of munition and spunk.

How man has pictured God! We have Him with wings, with many feet. We have had Him in the shape of every animal, right up to man. In the days of the Pharaohs, the snake was the emblem of God. Go into any Egyptian Temple, and you will find the snake engraved in the rock. Go into the old temples in Mexico that are just being unearthed, and there is the snake also. They worshipped it as the emblem of God. Why? Because the snake shed its skin and apparently *renewed its youth.* Moses, too, worshipped a snake. He "lifted up the snake in the wilderness." And then we Christians changed the snake from the emblem of God, to the emblem of satan.

The instinct within man has demanded that he look for something greater than himself, and so he has made many gods. God after god has fallen and crumbled into decay until today man's God is so great, so vast, so universal that he cannot comprehend Him; the Eye that sees all things; the Ear that hears all things; the Omnipotent Mind out of which comes all things and back to which all things go. Without this Law, man would be dormant. He would be incapable of receiving thought. But the Almighty Mind, the Cooperative Intelligence called God, opens up man's brain cells and lets knowledge flow in; and the Eye of God sees it all!

Supposing that right now we were really convinced that God sees all things and misses nothing. If we *were* convinced that this is a fact, do you think we would be doing the things we do? But we try to dismiss God, to get away from God at certain periods of our lives. We do not want God then, but when we are in distress, when the storm comes, then man's soul cries out, "Oh God, help me." And we have been taught that God hears and answers prayer. But what *is* prayer? Is prayer standing up and saying, "Oh, Thou great almighty God, we want Thee to do something for us." *That is not prayer,* but simply a petition asking a changeless law to change. True prayer is the aspiration of the soul.

The Eye of God is the universe. We cannot get away from God. But we know so little of what God really is. Where can we go to see God face to face as some people believe we will? Will we go up or down, in or out? Where does He live? Christ told us and made it plain when He said, "He that hath seen Me, hath seen the Father." The Father made Himself manifest in man. *Then the inescapable truth is that God is within.* Occasionally you will feel that divine spark when you have been kind to some one who needed help. How true the poem of Ella Wheeler Wilcox when she wrote:

"So many Gods, so many creeds;
So many ways that wind and wind,
When just the art of being kind
Is all this old world needs!

You *have* God when you are kind. God lives within; His Law is Immutable and God is Love.

Let us imagine that God's Eye is looking over the America's, spanning the Atlantic, running into Europe and Asia, then on to Siberia; north, south, east and west. That all-seeing Eye never winks, never sleeps, never misses a thing that goes on. Can it be an individual eye? *It cannot be. It must be a law,* and I believe that day is not far off when men will not need physical eyes to see. We will see just as well with our eyes shut.

The day is not far off when men will live five hundred years and *still be young.* Dr. Voronoff, in Austria, raises apes to get their glands to make old men younger. I believe the day will come when we shall discard the ape and physicians will tap the spleen and put a couple of tubes in it, and with an electrical apparatus, they will rush the blood through it and kill every germ that is detrimental to man, then send the blood rushing back into the body filled with life-giving ozone. And we will call this the handiwork of man, *but it will be directed by the all-seeing Eye of God.*

God has always been. He had no beginning and will have no ending. You and I have been with Him and will remain with Him throughout the eons of futurities that will roll. And our all-seeing Eye, yours and mine, is omnipotent, omnipresent, omniscient when we learn to discard the grossness of materialistic life.

Have you not retired at night and been wafted out into space, and travelled to, you do not know how many places, although your physical body was in bed all the time? What went with you? It was the Eye of God that is *in* you. God's Eye can penetrate to Mars, Venus, Saturn, Jupiter, Neptune, Antares and Betelguese, *for space is filled with God.*

We are being watched over by an Eye that does not miss even a thought that crosses our minds. Every thought is registered in our subsconscious mind. The Omnipotent Eye of God that is within, sees it, registers and records it, and in the day of reckoning (You do not have to die, for a day of reckoning comes every now and then) you pay the price for it.

You may close your own eyes and shut out the light, but the Eye of God within, that Eye of Consciousness, sees it all, and you cannot get away from it, and this makes your heaven or your hell.

When earth's career is ended for you, the Eye of God that sees all, will gather you back to the At-One-Ment of God, and there you will express, and there you will wait until the desire is created within you to help, serve, and love others in a way that is pleasing to the *All-Seeing Eye Of God.*

A "Rest Awhile"

Some call her a shut-in, but I do not;
To me she's a rest-awhile—
A cheery optimistic soul
With a sweet and sunny smile.
Shut-in, ah no, she will never be that,
For all of nature she knows:
The leaves on the trees, the sparkle of snow,
The velvet bloom of the rose.
Her body is chained to the bed, oh yes,
But her soul is big and free,
And there are folks who are well and strong
More shut-in, I think, than she;
Folks who walk in God's great out-doors,
Yet never, never see
The beauties that lie on every hand
In sky, on land, and sea.

—Author Unknown

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Interwoven

By Sarah Louise Ford

Chapter 5

So many are coming over into spirit now from what you call grippe, that they need thousands of spirit doctors to care for them after their arrival here. The great air-sea beats upon our shores, bearing large masses of humans just born into spirit. Some form just before they are tossed up, and so land on their feet and are strong instantly. Many others come in vessels which are always on the air-sea. There seems to be a weeding out of the old and weak, but it does not alarm us, for we are ready for them all.

There is not much need of a spirit doctor after a soul rises to the fifth plane, for none can rise to it unless it is nearly purified, and thus that which breeds disease is left behind. So all doctors, if they intend to help, work in the first three spheres.

There *is*, however, a kind of mind cure which extends into the fifth sphere. This is a cure regarding the thought of religion. A man may get a wrong idea of God, and this is attended to mostly in the fifth country. But such wrong ideas are usually begun when the person is on earth. Mind is harder to change or cure than the body, and if the body is not set right *first*, then the mind remains in discord, and it sometimes takes many ages over here to harmonize a person and make him what he ought to be.

I have been attending to many in the hospitals who come over here with the grippe. They usually come rolled up in a ball, because the spirit folds up as it goes out, and often takes the shape of the head. Such appearances at once tell us the cause of passing, and determine how and where we shall begin to cure, and with what color.

There are many new forms of disease coming in also, and doctors will have to study hard to keep up with the changes, for scarlet fever, and all the old forms of disease will soon be done away with. Others will set in, and it is with thes new types of disease we shall have to learn to cope, even in spirit. So a doctor is never through studying.

I have about one hundred and seventy five patients in the borderland and in the third sphere, and I have to go to them by rapid transit over the distances. Sometimes, I have certain vials of colors sent to me by the transmission of air tubes, for there are tubes of condensed air, just as there are cables across the oceans of earth, only our air-tubes are quicker.

There will soon come to earth some astonishing cures of eyes and ears, and all parts of the head. For every part is as a *self*, and can be separated, attended to and replaced, if the doctors only knew how. This is soon to be given to them.

I saw a spirit doctor take every atom of a coiled spirit body apart, purify it with magnetic force, then adjust it again, as one would clean and adjust a fine watch. This purification took out the sin elements, and made a fresh spirit! This makes our work here rewarding.

On earth, doctors have to take cases and examine the worst diseases, often when they rebel against it. And so vitality does not answer to their touch. That is why we caution earth people not to do for other people when they need physical rest themselves. Their currents of magnetic force is then too low to benefit the patient, and leads to further drainage of their own system. But after rest, the spirit is rebuilt, and the touch of healing brings the needed relief. This is how Christ could raise those almost dead. He had rested, and was full of renewed vigor, color and growth, and had a *surplus*. This surplus, coupled with strong will power, rightly directed, was enough to raise the dead.

When we work in this way, waiting until we have light over and above our own need, things are clearer and results more satisfying. We are then clairvoyant, and can see the trend of a law, and how it is working out. To have the soul clear is the purpose. Try on earth for this overplus of vital power, and it will come

Now, about our home here. You must not think of our homes as being built of one brick on top of another, or of wood sawed and planed, for the art of building is carried much higher here, and gold and gems may be dissolved and reformed into walls and fitted together, because artists are skillful in the principles of geometry and the correct proportions of the roof, and all parts of the building, clear down to the foundation supports.

I have seen the gems of ruby and diamond here in blocks, as blocks are on earth, all arranged in the form of a house. In the fifth sphere, formations are carried on by exceedingly swift motions, and thus those who have worked in glass, tile or china forms on earth, can ascend quickly into the creative spheres if their souls are clear from the weight of habit.

We have a very pretty house here. It is crystal, the same as when water congeals on a window pane, only ours is congealed *chemically*, intermingled with our own *will* and *love*. These two powers hold all shapes firm. If houses on earth were firmer in will and love, they would last longer, as some of the old homesteads do. It would be hard to burn our house, or blow it away, because we are in it, as well as the power of all the kindly deeds we have done for those in pain. All this forms a reserve power.

All spirits do not have the same

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The above picture was sent to *Chimes* by Edith Larsen, press secretary for Christs Healing Shrine, Kenosha, Wisconsin. It was taken by Patty Jo O'Brien, of Minneapolis, Minnesota, who is just thirteen years of age.

The picture was taken with an ordinary camera when she took a picture of their new home. It shows, very clearly, her grandfather at the bottom, lower left, and it is suggested that the formation at the top *may* be that of a flying saucer. Other formations are in between, but not quite as distinct, tho the Secretary writes that other spirit faces have appeared and been identified since the film was developed . . . It would appear that this little girl has mediumship of her own!

DREAMS

These are the lighted pathways of the soul,
Which one may tread through life to reach the vast
Unlimited endeavor, that all future holds
For those few mortals looking past the stars *****

The dream you thought you never quite possessed
Is in your structures reaching toward the sky.
The love you treasured, never quite confessed,
Is in immortal songs that cannot die.

And beauty worshipped from afar may well transpose
Divine creation in a perfect rose.
Nor are dreams lost, while valiant souls can see
This link with God—man's immortality!

—Olive Dunn Salcini

RON ORMOND REPORTS

Quite recently an article appeared wherein the writer, a well known biologist, stated: "It is stupid to say there is no death."

The article continued, quoting a physician as saying: "There *has* to be death." *It is natural.* On the other hand one of the great clergymen of our time, Dr. Norman Vincent Peale, stated: "There is no death. *No death!*"

And so the controversy goes on in opposition to thousands of authentic cases of "proof of survival" by well recognized mediums in the spiritualistic field.

Healing is another area in which the controversy runs rampant. Particularly spiritual healing and or "Faith" healing.

Bert Welch commented to me recently; "The laws in some cities are so stringent, they will not allow the *healer* to lay on hands. They can only treat the aura."

I mentioned this fact in a letter to Ernest Weltmer. I did so because we are combining our pens to publish some of his teachings on what he calls, the science of true healing. Our first joint effort is; Human Vitalic Healing, or the science of how to make your hands healing hands.

"Healing, by the laying on of hands," Dr. Weltmer wrote, "becomes a religious duty, a responsibility, and a proof of Christian faith for all those who accept the command of the Master:"

"Go ye into all the world, and preach the gospel to every creature.

"And these signs shall follow them that believe; they shall lay hands on the sick, and they shall recover."

Mark 16: 15, 17, 18.

But, despite those words, controversy continues. Perhaps it is the wide gap between religion and science. Or could the blame partially belong to both; religion and science? Many doctors are quick to condemn spiritual healers and claim the same miraculous *cures* are accomplished daily in their hospitals. Many claim certain diseases are purely symptoms of psychosomatics, and should be handled by trained psychiatrists. They might have a well taken point for in some cases, their views are correct. But as a good friend put it so admirably; *the pendulum swings both ways.* Spiritual healers have effected cures in patients that were believed hopeless by some learned physicians.

Still, there is another side to this story. Many *healers* who claim to be healers, claim this simply because they have relieved some friend's headache, or other similiar hurt. Then just as soon as they have effected a *cure,* they tag the title, *healer* to their name. Without proof of a pathological condition having existed, and without formal laboratory tests, or x-rays, doctors are prone to defend their own healing art, which required years of medical school, internship, and other sacrifices in order for them to become licensed physicians. Still, there are effective healers and practitioners in this country and all over the world, who are "laying hands" upon the sick constantly, to effect cures that are nothing short of miraculous.

But the main point is; where and when can the fusion between the two, *science and religion* be manifested? Naturally the subject matter in both is so broad that it can hardly be successfully accomplished during our time. But in the matter of *healing,* something *can* and should be done.

Too often we watch another person present a healing service, then say: "I can do that--" and without thought of a background, knowing nothing of physiology, the healing and unconscious mind, therapeutic suggestion, nerve centers, or the practical and proper method of *laying on of hands,* they tag themselves as a healer, and thus make the life of the *trained* practitioner difficult.

I am not advocating a standard operating procedure, but I do say that a well organized practitioner, with a creditable background of aids and cures to suffering mankind, is regarded very highly in both the medical and ecclesiastical fields.

Years ago, Sidney Weltmer, father of Dr. Ernest Weltmer, developed the Weltmer School of Healing, believing that if such subjects as Music, Art, Law, Medicine, Engineering, Chemistry, etc., could be taught by correspondence, so too, could the "art of drugless healing." This was in the year of 1897. The Weltmers' sold a correspondence course based on that indescribable force called "magnetism," which he believed played an important part in producing physical changes.

"Each human body is likened unto an electric motor," Weltmer wrote, "drawing from its physical environment that power which prolongs life. Every force emanating from the human motor is a vibratory current, either attracting weaker vibratory objects, or being attracted to the stronger currents. The means of conducting this 'current' or influence from one person to another to effect good and desirable results has always been called 'Healing by laying on of hands,' and since time begun, the power to heal by laying on of hands has been recognized as a potent healing agency."

Ernest Weltmer has devoted his eighty years of life almost exclusively to the art of healing.

Later, as young Ernest Weltmer began developing as a teacher of healers, and a *healer* himself, he broadened the science of healing. Ernest believed the *mind* of the human organism had a great deal of control over the physical being which it inhabited; that one mind thinking in harmony with another mind may produce a mental state in one or both, which could cause physical changes wherever the thoughts were directed. He referred to this as the "Practice of Suggestive Therapeutics," and wrote a 655 page text on the subject.

In his *Rules For Treatment,* one of the chapters of his book, he stated: "The natural healing powers are (1) those which antidote and neutralize poisonous substances produced in the body, or introduced into the body from without; (2) those which remove foreign bodies or isolate them so that they will not exercise a hurtful influence by their presence in the body; (3) those which enable one organ to do the work of another lost or depleted organ; (4) those which regenerate injured tissues and replace lost cells and parts; (5) those which result in the adaptations of the organism to morbid conditions which cannot be overcome. In addition to being able to overcome disease states in the body, the organism is also capable of (6) protecting the body against agencies capable of causing disease, by virtue of the same powers and processes, which are used in restoring it and by means of powers especially developed for this purpose."

At the turn of the century, the Weltmers' distributed 45,000 courses on the "Science of Drugless (faith) Healing." Working on the principle that there is a human energy-power circulating through the sympathetic nervous system that could be directed by the *correct placement of the healing hand,* but which could also be aided and abetted by the proper use of *mind power* and *therapeutic suggestions.* But it wasn't all a bed of roses—as we reported, for in 1902, because of constant attacks by the medical profession and others, the Weltmers' went to court and on November 17, of that same year, the United States Supreme Court, legalized their method of healing. Thus, one of the first victories for the trained practitioner was won.

A few paragraphs back, I stated that I was not advocating an (S.O.P.) standard operating procedure for healers—I would like to amend that statement. Perhaps, if the standards were elevated, only good could come from such an improvement. An academic background in the ecclesiastical field has certainly not been a hindrance. If you will but consider other like fields of endeavor; the Christian Scientists, Science of

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We Traced A Spirit Entity

By Mrs. Maude Meyer

Mr. and Mrs. Myers, who went to Canada to verify a spirit message.

In the spring of 1959, an educational class was started in Battle Creek, Michigan, in the home of Mrs. Lena Wells, now Secretary of Spiritual Truth in that city. This was accomplished thru the combined generosity of the Rev. William Aldred, Pastor of the Church, and the First National Spiritual Church of Muskegon, Michigan.

On a Sunday afternoon a few months after the classes started, the Spirit Teachers came thru trumpet and introduced themselves. The teacher then came to me, said that she was a Canadian, and that at the time of the War of 1812, between the Canadians and the Americans, she had heard some American Generals planning an attack. In order to warn the leaders of her country, she hit a cow in the hind quarters which started it running, and by chasing the cow she was able to get past the sentries, and warn the Canadian Generals. As a result, the Americans were defeated.

When she spoke on the trumpet, I did not get her name correctly. It sounded like Laura Secourt. Never having heard of her, and Spiritualism being new to me, it was my intention to investigate and find out, if possible, if this story were true.

After the class, I asked Rev. Aldred, when he came out of trance, if he had ever heard of such a person. He had never heard of her, though she told me during the circle that there was a monument erected in memory of her, at the foot of Brock's Monument at Niagra Falls, Canada, and also a monument in Lundy's Lane Cemetary in Niagra, Canada.

After a few weeks of wondering how I was going about it to test this spirit, and while looking over some Canadian maps, I came across an address to which one might write for free tourist literature. I wrote, asking for whatever information they could supply about the history of Laura Secourt. In a few days, a letter came giving a brief history of her, and stating that her correct name was Laura Secord. They also included some scenic pictures of her monument, and a picture of her, taken in later years. One of the write ups stated that she was known as the "Heroine of Ontario." Another showed the home in Queenstown where she had lived at the time of the famous battle.

In September of 1959, we drove to Niagra Falls for the express purpose of finding her monument. We made an inquiry at a tourist information bureau on the Canadian side of the Falls, but their instructions were so vague that we never did find the monument, though we did find the home in Queenstown, and saw a lovely new school building which had been named after her. After making several stops to inquire, we learned that Lundy's Lane Cemetery was several miles back, and decided that we had best return home for this time.

At a later trumpet meeting, Laura Secord came through again, to ask why we had not found the monument, for she thought she had explained very carefully how to drive to it. She again said that Lundy's Lane Cemetery was in Niagra, Canada, on the corner of Lundy's Lane and Drummond Hill Road. So once again we promised to go and find it.

Over the 4th of July week end this summer, we made another trip to Niagra. There was such a crowd at the Falls that we decided to find the Cemetery first, while the sun was high, and get some pictures if we could find the monument. (Some of the pictures we took are reproduced on this page.) We found the cemetery, parked the car, and wandered through the lanes until we came to a large marker with a marble fencing around the lot, and cannons, which were to memorialize the men who fell in the Battle of 1812. There at the foot of it stood a large monument, with a bust in bronze of Laura Secord. I sat on the ground, at the foot of this wonderful memorial, and copied the inscription that is carved into the marble. It reads as follows:

> "To perpetuate the name and fame of Laura Secord, who walked alone, nearly 20 miles, by a circuitous, difficult and perilous route, through woods and swamps, and over miry roads, to warn a British outpost at DeCaw's Falls, of an intended attack, and thereby enabled Lt. FitzGibbon, on the 24th of June, 1813, with less than 50 men of H.M. 49th Regt., about 15 Militia men, and a small force of Six Nation and other Indians, under Captains William Johnson Kerr and Dominique Ducharme, to surprise and attack the enemy at Beechwoods (or Beaver Dam), and after a short engagement, to capture Col. Roerstier of the U.S. Army and his entire force of 542 men, with 2 field pieces."

On the other side of the stone is inscribed the date of her birth and her passing in 1868, at the age of 93.

After leaving the cemetery, we spent some time in various gift shops, lookng for souveniers of Laura Secord, which we were unable to find. We then drove along the Niagra River to Chippawa, Canada, and there stopped at a store where they sell imported woolens and linens from the British Isles and Ireland. We asked the owner if he had anything in the way of souveniers of Laura Secord. He did not, but while visiting with him, he asked why we were so interested in her. We told him that we were Spiritualists, and that she is now my teacher. He told us that he now owns the home in Chippawa Falls where she had spent the last years of her life, and that he attends Trinity Church, where she worshipped. He seemed reluctant to give us directions as to where the house might be found, and we felt he thought we were a bit "off the beam."

After taking leave of him, we drove on down the road to where there is another lovely gift shop, run by the brother of the shopkeeper we had first talked with. We asked him where the house was, and where Trinity Chapel was located, and he went outside with us, and showed us the little cottage across the river, and said that before her death, Laura Secord had sold the house to his grandfather, and that both he and his brother had been born in it.

He seemed surprised when we told him that we were Spiritualists, and that she had manifested through the trumpet and related her history. He seemed very doubtful, and I told him that never in my life, or in the life of the medium, had we previously heard of her. He told us that during her younger years, Laura was a teacher. There were no public schools, and she had taught the children right in her own home. He also said that in Trinity Church, just inside the door, there were the original markers from her grave, which had been removed at the time the monument to her had been erected.

He asked if she had told us anything about when she was recognized as a heroine, and we said that she had not. He then said that

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This is the memorial in Lundy's Lane Cemetery, Niagra, Canada, showing the bronze bust of Laura Secord. The inscription on the monument will be found in the text of the article. This monument verified the message spirit had given.

The House Beyond

By O. W. Blanchard

Conclusion

August 10, 1958

It has been a week since my 'visit' but it has been an exhaustive week and I have not been in a receptive mood. However, tonight while I am quiet I allow my thoughts to swing over and I experience something *entirely different* because suddenly I find myself in a large room of what I know to be a large building.

I am standing in about the center of the room and I hold in my hands a clip board attached to which is a paper pad and upon the pad is written various names and information. Facing me is a blank wall of soft color. Against the wall are two long settees. Upon them sit an old man and woman, a girl of about seventeen years of age and two other men.

September 4th, 1958

My meditation is finished. My body is very comfortable and my thoughts once again turn to 'the house'. It has been over a month since I made contact.

Suddenly I am aware that I am in the library. I am impressed that the hour is somewhat late and there is a party of some kind going on. Everyone is there except the Professor. I notice that Collins and Elliott are there also, which leads me to believe that they have been accepted. In addition there seems to be a new-comer, a young lad whose age I should judge to be not over fifteen or sixteen. He is of medium build with black hair cut short. He looks directly and very gravely at me with the biggest and most soulful eyes I have ever seen. There is something disturbing about him. I doubt if he has ever been a happy soul. Krishna comes and stands beside me saying he wants to see me alone when convenient.

The group seems glad to see me and acts as if I have been gone a long long time. I do not know the occasion for the party. They drink a toast to me in odd looking *square* cups. I do not join in the drinking.

*See italics next column

I return to my quarters and presently Krishna enters and we talk at some length. Standing in front of me, he tells me he is leaving at once on another mission and is taking the boy with him. For some reason I feel profoundly saddened by this news. In some strange manner I know that our love and friendship extends far back along the pathway of time.

He places both hands upon my shoulders and presses his left cheek against mine. Going to the door, he turns to face me raising his left hand toward me with the fingers raised upward, the palm out. With his right hand he makes the sign of a triangle with his finger pointed toward me. I do not know the meaning of this but feel that it is good and protective. He turns and passes out of the door.

**Returning to full consciousness I ponder these happenings. I am confused by the vision of them drinking the toast. The picture is not as clear as I would wish in order to be emphatic about it. Perhaps my normal reasoning of what I think should be is interferring with what actually was presented to me. How otherwise could I see the red haired American turn toward me and raise his cup. And a 'square' cup at that.*

November 22nd, 1958

It has been a long time since I visited 'the house'. For some reason there has been a little indefinable something that has prevented me from becoming en rapport with the necessary conditions which allow me to merge into other realms of vibration.

Pondering this, after my meditation, I suddenly find myself in front of the house and I look about, noting with satisfaction the excellent condition of everything. I observe I am holding some papers in my hand. I enter and pass down the hall to my quarters and place the papers on the desk. Laying upon the desk is Teddy's leash and I am startled, for I have not seen his leash for over three years. I wonder how it got here. For some reason I am disturbed by this.

There is a strange feeling in the house, and I sense a difference in the vibrations. I go out into the hall but hear no one, so pass on into the library. There is no one there. Going into the other rooms, I still find no one. Returning to my quarters, I look out of the window and do not see even the gardeners. Perplexed, I go out upon the terrace and look to the pavilion, thinking perhaps Collins and Elliott may be there, but they are not.

Then it dawns upon me. *Everyone is gone - the place is empty.* Why?

Inside my quarters again, I try to reason this thing out, but obviously there has transpired something of which I have no knowledge, and further, which is none of my concern. However, Teddy is here, laying in front of the bed, and I call to him and we go out into the garden.

Everything in the garden is immaculate. The flowers and shrubs are perfect, but it seems strange not to see the gardeners or Collins with Elliott. It is as if a period of time has-not ceased-but changed.

Profoundly thinking, I continue to walk around the garden, but finally decide to return to the house, and so call Teddy from his questioning investigation among the shrubery.

As I approach the terrace, I notice for the first time a door to the right of the terrace steps, and immediately left of the bay window on the right side of the building as I approach it. It is a big door, seemingly built of heavy oak with large wrought iron hinges and heavy latch; almost medieval in appearance. Strange, I have never noticed this before and yet, not so strange, because of the heavy vines and foliage on that side.

Going up the steps, I try to open the door, but it appears to to be locked in some manner. I search, but I do not see any keyhole where a key is supposed to be used. *How strange.* I return to my quarters.

I am awake to my normal self. Just how complicated can this thing get, I wonder?

November 23rd, 1958

Feeling tired tonight, I have taken a hot tub bath, hoping to insure a quick and restful sleep. My meditation is deep and undisturbed, but now I begin to feel a strange urge or pull toward the other realm and it does not take long after my quietude before I find myself once more at the house.

I am approaching the pavilion, and I think, how classic, how beautiful it is. I turn away and take the path toward the house and my quarters. I feel somewhat sad because everyone has gone. Evidently our association has been longer, more active and much closer than I have been able to impress upon the memory faculty.

As I am about to step up to the terrace, my attention is caught by the door that I noticed yesterday. *It is now partly open.* I approach and enter hesitantly.

To my astonishment, I find myself in a small chapel which contains several rows of seats capable of holding possibly fifty people. *(Notes This accounts for the unexplained space in the hall between the library and the rear entrance)*

There is a center aisle leading to a small platform approached by two steps. This gives the rostrum just a slight raise above the floor. In the front center is a speakers stand or podium. One might refer to it as a pulpit. This is absolutely plain, without carving or ornament. There is neither a candle or bible on the pulpit. Perhaps this is intended more for lecture work. However, one would think there would be at least a chair, but there is nothing else...*except—the wall back of the platform.*

To my right there are two windows. At first I think they are windows of stained glass, but I realize they are not, because I see through them the swirling gray fog which I noticed from the front of the house.

Having been so astonished at finding this chapel here, and so intent on my observations, I have failed to pay close attention to other parts of the room, but I now notice that the left wall (following the outside hall) extends part of the length of the room and then breaks into an alcove, and in this alcove, I notice a young man playing an organ.

He is perhaps twenty-two years of age, very blond, slim and dressed in something light. He looks at me, but does not speak. In fact, I have the impression that he has been watching me ever since I entered. There seems to be a slightly amused, if not condecending attitude toward me which I do not understand. I am not comfortable in his presence, and in some manner, I know he has not the slight-

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A CLASS PRAYER

Father God, We thank Thee for Thy mighty outpouring of Light and Love and Wisdom, and for Thy precious Gift of Life in this, our beautiful world — Thy World! And we bless all the little lives that make our world so beautiful!

To the Beloved Hosts of Hierarchy, the great and loving Masters of Wisdom, the Angels and Archangels, we give our gratitude and praise and love.

To You, our Teachers, Sponsors, Helpers, named and unnamed, may God bless You all for Your unwavering constancy and Help to us who are so often blind and deaf to Your Presence and assistance.

To our loved ones in Spirit, our love and blessings flow through these inner ties of oneness: May God bless you, everyone!

— *Rev. Winogene*

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Loyalties

We can always be loyal to that best which we have been able to call out in the other person, which, perhaps, seemed to flower only for us, taking form and faith from the very obstinacy of our loyalty.

By Charlotte Hunt

"Naomi, returning homeward, dissuadeth her two daughters-in-law from going with her, Orpah leaveth her, but Ruth, with great constancy, accompanieth her . . ."

Even those who are not readers of the Christian Bible will remember the story of Naomi and Ruth, for the phrase used by Ruth to show her loyalty to Naomi has become part of the great passages of enduring literature:

> "Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go, and where thou lodgest, I will lodge . . ."

This was loyalty in its highest sense, single-minded, steadfast, and buttressed with unshakable love. Yet, to-day, there is a tendency amongst some people to despise the old-fashioned virtue for which the name of Ruth has become synonymous, and which has the beautiful name of "loyalty."

Although we cannot all show the spirit and the physical endurance of Ruth, nor have we all the health, strength or opportunity to follow loved ones when time and circumstances part us from them, we can all achieve what I think is the greatest loyalty of all, loyalty of thought.

For the denial or neglect of this latter, in human relationships, can set up powerful conflicts in the psyche, causing all sorts of misery and unhappiness, if not actual ill-health, and sometimes great personal tragedy.

Loyalty is easy enough, of course, when we are sure that the object of our love, affection, confidence, or trust, offers us as great a loyalty as we give to them. The highest test of loyalty comes when we believe that we have been ourselves denied. It is then, we seek to take revenge in bitter recriminations, wounding silences, or the definite withdrawal of ourselves, the rejection of love and friendship.

Sometimes we have clear evidence of this lack of loyalty on the part of another. We can either forgive the wrong done, after we have allowed time for our sense of hurt to subside, or we can end the relationship altogether. If we are married, perhaps what has happened leads to the Divorce Court.

If a friend has let us down, perhaps we decide that all friendships must be suspect for this reason. If we have been ourselves victims of disloyalty in the business or commercial field, we possibly look with a jaundicd eye on all agreements, bargains, and partnerships. We feel, very understandably, that our own integrity has been ignored; often we are hurt, bitter, and disillusioned.

Sometimes we don't have this clear evidence of disloyalty, only suspicion. With an effort we stay loyal ourselves. But, by doing this, we are buttressing loyalty's greatest support, in personal and private relationships—we are trusting to the good intent, the good faith, of another person.

For that is the essence, the all, of loyalty; it is an act of faithful believing we make towards another, and our very lives are made up of a number of small and big loyalties.

Because, however, some people fail in their acceptance of the act of trust, which is loyalty, we must fail in our overall loyalty to the community if we condemn, out of bitterness, all other human beings. Trust keeps our world in being, and stems from an implicit human ability to recognize and respect certain vital loyalties, to people and to things, to principles and to creeds.

If someone has been disloyal to us, it helps if we remember that *no one* is perfect. Not many of us can quite truthfuly say that we have never been disloyal, for one moment, to the people and things in which we believe and which we love. We have never, admittedly, most of us, been deliberately disloyal, but that is quite another thing!

Loyalty, therefore, as expressed by ourselves towards others, should be quick in understanding and sympathy, slow to condemn. Blind loyalty, in the face of proved treachery, injustice, or evil, is wrong. By showing loyalty, then we condone these things, and cannot thus be loyal even to ourselves. The basis of all loyalties must be self-loyalty. "This above all," reminds Shakespeare, "to thine own self be true. Thou canst not then be false to any man."

And, because we strive, most of us of good intent, towards the ideal and the perfect, we feel guilty, tarnished, when we fail our own loyalties. We are out of harmony with our world. But, if we remain true to our loyalties, love and friendship and most personal relationships stay unmarred, promoting amongst our intimates and associates a sense of trust which is a source of psychic and physical healing.

Do we, for instance, defend the good name or the good intent of a friend or a colleague—naturally we should automatically do this for any person we love—when we hear gossip directed against them? Sometimes we find the courage, for it isn't always easy, especially if there are other friends there whom we do not wish to offend.

Also, there is a very human shrinking from "making a scene," seeming to be different from others. We hold our tongues if we cannot find that vital moral courage. Later, we feel guilty and unhappy; we have not been loyal. Probably, had we had the courage to speak, we should have earned, not the indignation, but the respect, of the gossipers, who were themselves—not intimately knowing the other person, which makes all the difference—only passing an idle hour!

Supposing we hear things about a friend we do know to be true? Are we, then, to deny truth because of friendship? No, of course not, but what we can always do is to insist that, as far as we are concerned, we know that person to be worthy and decent, and we believe in the friendship, that it still holds firm for us. Thus, we do not become involved in the conflict of separate loyalties, nor of condoning hurt or injury to someone else.

Nor must we countenance, in the name of friendship, even of love, grave wrongs or misdeeds against persons or the State. Yet, I feel that all those to whom we are bound by the tie of blood or love, can still expect that we shall not repudiate them. We can always be loyal to that best which we have been able to call out in the other person, which, perhaps, seemed to flower only for us, taking form and faith from the very obstinacy of our loyalty!

Supposing the greatest test of all is put to our loyalty? What if we are personally betrayed, maliciously sinned against? Most loyalties snap under such a strain; we are all but human, and if love and friendship have really died, we can still preserve the faded essence of loy-

Continued on page 24

Ed Bodin's Page

WILL ORTHODOXY ABSORB THE RELIGION OF SPIRITUALISM?

A believer in Spiritualism who belongs to the Episcopal Church has sent me a magazine called *Episcopal Church Illustrated* for November 1959, containing an article entitled: "The church and Psychical Research — One of the Most Significant Movements of Our Times," by Reginald Lester. It tells about the Churches' Fellowship For Psychical Study, an inter-denominational organization. My friend writes: "Organized Spiritualism might be wise to combine with orthodoxy where ordained reverends will be more respected by the public." Here are the excerpts from the article, which were marked for my attention: "Saint Paul explains quite clearly that we all possess a natural (physical) body and a spiritual body. When we die, the husk of the physical body just falls away like an old coat, and our true and eternal body survives . . . This is borne out by all psychical research. The experiences of every mystic has confirmed that in this life we have two sets of organs — our earthly eyes and ears to deal with our normal everyday life, and our spiritual eyes and ears, which to most of us are sealed, but which at times are open to reveal a world of different dimension, consisting of matter at a higher rate of vibration. Under certain conditions, this veil is allowed to be lifted."

Another paragraph reads: "It is the purpose of the Churches' Fellowship for Psychical Study to examine and study these manifestations in relation to the Scriptures, and to show that the signs and wonders of the New Testament are still with us, as so many people do not seem to realize they are happening today."

One of the illustrations accompanying the article shows a "Mr. Hilliger, a handwriting expert used by Scotland Yard to detect forgeries, investigating a remarkable case of automatic writing, which arose recently when a woman with no previous experience of psychic phenomena found her pen controlled by an unseen hand."

In connection with the Fellowship for Psychical Study, the Episcopal Church has established several hundred Spiritual Healing Centers. So it looks as though the Episcopal Church has begun a crusade which might take over Christian Spiritualism within a few years. What are the Spiritualist organizations going to do about it? Already many Spiritualists have joined the Episcopal Church. One was a next door neighbor of mine right in Lily Dale.

And here is another challenge. According to *Time Magazine* for Dec. 14, 1959, a $600,000 building is being erected in Houston, Texas, to house the Texas Medical Center's Institute of Religion—the first of its kind in the country. "We call it spiritual therapy", says the Institute's director, *Methodist* Minister Dawson Bryan, who says: "Every person's life is vitally affected by his faith and religion. The Institute trains the health team to understand and use these spiritual sources."

Therefore, Spiritualism as a religion, must meet the challenge. With the Episcopal Church, the Methodists and the Disciples of Christ attracting Spiritualists — there may be thousands stepping over for the confidence and respect of neighbors that orthodoxy offers. *But they can still be free Spiritualists.*

CONVINCING PROOF

Arthur Ford, outstanding psychic medium, featured in the American Weekly Magazine, June 26, 1960, addressed a large audience in the auditorium at Lily Dale, New York on Thursday evening, Aug. 11, 1960.

During his demonstration of clairvoyance, Ford described an image standing beside him. Said Ford: "I cannot understand why this living friend of mine, who gave me a copy of his autographed book, should project his presence. Can anyone explain it? It is Danton Walker, the columnist and author of *Spooks Deluxe.*"

Ford, who had not seen a late newspaper, did not know that Danton Walker had died suddenly the previous Monday, and had been buried at 2:30 the same day that Ford saw him clairvoyantly. A friend of Danton Walker's, who was in the audience, had invited Walker to Lily Dale in August, and Walker had been expected there.

SPIRITUAL SPIRITUALISM

In the Buffalo, N. Y. Courier-Express, May 19, 1959, on page 2, there appeared this two column heading: *"Jews Told To Rekindle Religion's Spiritualism."* This Associated Press news item referred to a speaker at the Jewish Seminary at Kiamesha, New York, advising Jews to get back to the spirituality of Jewish Biblical history in the Old Testament.

But if the Courier-Express editor inadvertently used the word Spiritualism instead of spirituality, he was not incorrect—for Spiritualism *is* spirituality through communion with angels of God who spoke to the mediumistic prophets of the Old Testament.

True Spiritualists being spiritual minded, look beyond blood, race or nationality, to the spirituality of the individual; and such is the basis of the brotherhood of man and the Fatherhood of God. In this material world of blood and creed, it is easy to classify people by categories of matter instead of spirit. But the whole purpose of the New Testament is to seek the righteous ones of any group as children of God, not creatures of Earth and flesh and blood. And the prophets of the Old Testament also felt that kinship with God. That is why the old prophets of Israel, Moses and Elijah were spirit guides of Jesus Christ as shown in that great seance on the Mount of Transfiguration.

Therefore, the Jews do have a spiritualistic background, even though their ancient priests banned communion with familiar spirits whom the priests thought were always evil. But the prophets admitted they communed with righteous spirits called angels — and of such is Spiritualism.

Consequently, the editor of the Buffalo Courier-Express must have been spiritually urged to give the right heading, which no doubt shocked many Jewish and Christian readers, who in their orthodoxy, do not understand modern Spiritualism, which is the same as the spirituality of the earliest children of God.

QUESTIONS & ANSWERS

Question: Why is it that newspapers will not give outstanding psychic phenomena any attention?

Answer: Because of the human nature of journalistic superiority-complex! When Wilbur and Orville Wright made their historic inaugural flight, they were practically ignored. Most of the newspapers did not believe it was important or that it was just some crack-pot stunt. Several newspapers devoted only a few lines to the event and dismissed it as a ridiculous mechanical freak. Abraham Lincoln's great Gettysburg Speech was slighted the next day in the newspapers. Don't expect newspaper editors today to be any different. It's not their fault. A worm in any category thinks he is wise, until he finds out for himself about birds. So just enjoy a sense of humor and remember that the s p i r i t s are laughing, too.

* * *

Question: Why are so many mediums victims of various dissipations?

Answer: If such is true, then it can be answered by this question: "Why do so many old soldiers carry scars?" Because they have been exposed to bullets of the enemy! The greatest enemy of mediumship is earth-bound evil. Strike a light in a jungle and the first to arrive are the insects. And when a medium's light is seen in the astral world, the lowest creatures of the spirit world flock to gain mortal sensation through subliminal contact.

Thus, mediums must protect themselves at all times against the low forces which would use the mediums' bodies for earthbound emotions and sensations which disembodied entities still crave. Mediums find it difficult to prevent scars — and too often, they suffer continuous infection by dissipation. Only the highest forces in the Christ Light can give protection by daily reinforcement. If a medium is weak, little by little his *good* moments of high contact grow less and less, until he becomes a pitiful victim of low familiar spirits. But, if he is strong, his glory is grand.

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• NEWS FROM HERE AND THERE •

* * *

The Temple of Spiritual Truth, Astabula, Ohio, closed its doors on July 17th so that many of the congregation might attend services at Lily Dale Spiritualist Camp for the day. Two car loads attended, some of whom had never been at the Camp before. Leaving Astabula at 7 a.m., they arrived at Lily Dale in time for the morning service in the main auditorium, and attended afternoon services at the Stump. It was Buffalo, New York Day, and many from that city were present.

A surprise came to the group when the Rev. P. Podmore, of the Astabula Church was called forward to assist in the message work. Every one enjoyed the pleasant, uplifting day and are looking forward to a repeat visit next year.

* * *

The Rev. Eda Roberts, Pastor and Founder of the Temple of The Masters, Los Angeles, California, returned on Sept. 26th from a long and much needed vacation, and has resumed her full pastoral duties on the platorm. Her trip took her to Yellowstone National Park, Mount Rushmore in North Dakota, Wind Cave and the Badlands, Chicago, Illinois, Quebec, Canada, and New York City.

* * *

The New York Psychology Forum will start its 40th consecutive year of presenting distinguished nationally and internationally known mystics, teachers, healers and psychic mediums, on Tuesday, October 4th. The place will again be the Laurelton Room, Laurelton Hotel, 147 West 55 Street, New York City.

Rev. Clifford Bias, one of America's great mediums, will give the opening program, concluding with a demonstration of spirit writing on cards.

Zoe Nickerson, "The Sleeping Woman", recognized as "the natural heiress of the late Edgar Cayce," will give a demonstration on October 11. Her's is considered by many to be one of the outstanding contributions in the psychic research field today.

Dr. Pierrette S. Austin, eminent trans-sensitive, will lecture on *Akhenaton, the Great Man of Egypt* (1388-1358) B.C. on October 18.

Olive C. B. Pixley, of London, England, will speak on *Initiation Into The Christian Mysteries* on October 25 and November 1st.

Ann Koernig, who has directed the NYPF for the last fifteen years, is confident that the recent and successful appearance on TV and radio by a number of fine intuitionists and psychometrists should result in increased attendance at lectures of well educated, capable, gifted mediums who can inform their audiences, as well as demonstrate their respective talents.

* * *

* * *

On the evening of July 25th, the Rev. Eathel Workman and her husband James, were given a surprise "Mad Money and Bar-Be-Que" pot luck dinner, at the home of the Rev. Dortha and Rev. Robert Parker, in Los Angeles, California; the Rev. Nellie Archer and the Rev. Dortha Parker, hostesses. This surprise was in the nature of a send off, as the Workmans were leaving for a short trip to the East.

Thirty eight members of the Church and friends of the couple assembled, and after enjoying the delicious food, enjoyed a social time playing Bingo and cards.

This was an especially happy time for the group, as one of their members, Mrs. Ballard, aged 85, had just returned from the hospital after a serious operation. The healing prayers of her many friends are given credit for her rapid recovery, which, at her age, even the medical doctor in attendance commented about.

A beautiful ordination service was held on July 22nd in Mills Chapel, Long Beach, Calif., at which time the pastor, Rev. Chloe Burch, ordained the following into Spiritual Ministry: Florence Barta, Lena Mollet, Mary Holzhauer, and Mary Daye. Special music was by Mrs. Joanne Ausmus on the violin with Mr. Janes at the piano. Vocal duets were furnished by Mr. and Mrs. Edwin Williams, and by Rev. Barta and Rev. Mollet. A reception followed and was enjoyed by a large audience.

Left to right above: Rev. Lena Mollet, Rev. Mary Daye, Rev. Chloe Burch, Rev. Florence Barta, and Rev. Mary Holzhauer.

A united Spiritualist rally was held Aug. 19th, 1960, in Tuscon, Arizona. What made this rally of more vital importance, according to the Rev. Leona La Londe, Pastor of the Fellowship Church, affiliated with the Universal Church of the Master, was that each of the Churches had formerly gone their own way, each belonging to a different organization. This rally brought them together in a common effort to promote the truths of Spiritualism.

Edmund Foard of the National Spiritualist Association, a layman, headed the group. Presiding at the meeting was the Rev. Gladys Meacham, affiliated with the International General Assembly. Ten mediums took part in the message work, which a very large attendance enjoyed.

Top row above, left to right: Wm. Kuhl, Mrs. Kuhl, E. Foard, Rev. L. Avery, Rev. G. Meacham. Bottom row, left to right: Mrs. D. O'Brien, Rev. L. La Londe, Mrs. N. Hightower.

ANNIVERSARY CELEBRATION

Rev. Dorthea C. Dencer, Pastor of the Mother Temple of Psychic Science and the Psychic Science Temple, will be the Guest of Honor at 589 Orange Street, Newark, New Jersey, Saturday evening 7 p.m., October 15, 1960; in a celebration of her 40th year as a Spiritualist, and her 35th Anniversary as an ordained Psychic Science Minister.

Rev. Dencer was ordained by Dr. Elizabeth Madison on October 11, 1925 and conducted services for ten years at 589 Orange Street, when it was common to have 100 to 150 people present at every service. It was here that many (later) well known Mediums served, among whom were Arthur Ford - Frank Decker - Dr. James Hyslop and Horace Leaf, F.R.G.S. of England, who, when he returned to England, wrote in the Two Worlds publication, that he found Mrs. Dencer to be "one of the outstanding American mental and physical Mediums." At that time, she had the gift of Spirit photographs by precipitation on handkerchiefs, which she would hold between her hands while giving the message, transfiguration, and the ability to put on and off ceiling electric lights by pointing at them. She was the first to give lectures over Radio Station WAAT on Spiritualism in 1929.

During her 40 years of service, she has become well known thruout the United States, Canada and Great Britain as a Trance Lecturer, Psychometrist - Clairvoyant and Healer with many testimonies of Healing, some instantaneous. She matriculated at the Mecca College of Chiropractic and Naturopathy and received her Degree as Doctor of Naturopathy and Master of Psychic Science. She also received the Title and Degree of Medicine Woman from Red Fox, Dr. Barnabas, Founder of the American Indian Association and author of the Universal Peace Prayer.

She is the Founder of the National Psychic Science Association, the New Jersey Psychic Science Association and the New Jersey Resident Agent of the Federation of Spiritual Churches and Associations. Thirty seven Ministers were ordained by her under the auspices of the N. J. Psychic Science Ass'n., the first of whom was Rev. Edward Ostin; the most outstanding being Rev. Sophie E. Busch, others being her daughter, Dorthea Morris Mackin, Rev. Rebecca Barrett, Rev. Theodora Renner, Rev. Matthew Matulwich, Rev. Louise Brennan, all of whom are serving at the Psychic Science Temple, Newark, N. J.

All are invited to join in making this 35th Anniversary a memorial occasion. Vocal and musical entertainment and refreshments will be served by Officers and Members of the NJPSA.

The Fellowship Spiritualist Church of Pontiac, Michigan, was filled to overflowing with well wishers for the recent ordination of John Mead into the Ministry of Spiritualism. Following the ceremony, Rev. Mead delivered a sermon appropriate to the occasion, following which blindfold billet messages were given by Rev. Warren M. Smith. Shown above are: Rev. John Mead, left, being congratulated by Rev. Warren M. Smith, the presiding clergyman for the ordination.

Mr. Wm. Balderstone and Mr. Russ Kinders of Vancouver, Canada, were the guest mediums at Camp Edgewood, Tacoma, Wash, from July 17th to July 30th. Many Spiritualists in the district took advantage of the services of these two workers, and public lectures on the philosophy of Spiritualism were enjoyed by large congregations on the Camp grounds. Evidential clairvoyance by Mr. Balderstone and his Inspirers proved continually that there is no death, and often startling proof of Spirit intervention in human affairs was demonstrated at the many private seances on the Camp Grounds.

Mr. Russ Kinders charmed all by his beautiful singing and his public healing sessions, and the morning healing services were enjoyed by many, and much good work in Healing was demonstrated.

Mrs. Lillian Schachterle, the camp secretary, and Mrs. Minnie Richardson, second Vice-President, worked continually over the whole camp period to welcome guests and make them comortable in this wonderful Spiritualist Camp in the State of Washington. A hearty welcome is extended to all who wish to enjoy a real Spiritual treat.

* * *

The Rev's. C. H. and Ada Garrad of Vancouver, B. C., Canada, recently celebrated their sixtieth wedding anniversary, although Rev. Ada Garrad, very ill and in the hospital after an operation, was unable to be present. Both also had birthdays while Rev. Garrad, who is now recuperating at her home, was in the hospital. It would be a thoughtful and lovely thing if readers would send her a get well card, as she is over 80 years of age, and has served spirit for many, many years. Address cards to her, Rev. Ada Garrad, 2926 Horley Street, Vancouver 10, B.C., Canada.

* * *

On Aug. 21st at the 1 p.m. Service, Rev. Frances A. Bond, Pastor of St. Paul's Church of Spirit Communion, Gardena, California, presented Healing Certificates to Mrs. Gloria Ramsey of Gardena, Mrs. Josephine Edwards of Los Angeles, and Mrs. Anita Roxie Hines of Pasadena. This service was well attended.

At the Evening Service, Rev. Frances A. Bond performed an Ordination Service, giving U.C.M. Certificates of Ordination to Norvin Davis and Violet Davis of Gardena, Rev. Paul C. Henry, Rev. Jack Steverson and James Dawkins assisted. Rev. Horace Moore, Pastor of the Harbinger Christ Community Truth Church sang, assisted at the piano by Mrs. Lila Bortel of Venice. Following this, Rev. Paul C. Henry gave Spirit Communion in Trance.

On Aug. 27th, St. Paul's Church of Spirit Communion, held a Lawn Social for the benefit of the Building Fund of "The Star Of Jesus Universal Church" at Lancaster. The Entertainment Committee was in charge of Violet Davis; the Refreshment Committee in charge of Rev. Paul Henry; and many mediums came to assist Rev. Frances A. Bond, Pastor. Among them were: Rev. Agnes Rice, Rev. Nels Johnson, Rev. Jack Steverson, Rev. J. M. Sunday, Dr. Leta Eustice, Rev. Ethel Lodwick. Rev. Geneva Lee, Mrs. Betty Sides, Mrs. Lila Bortel, and Mrs. Betty Gardena. Nieces of Mrs. Betty Gardena, the popular Campisi Sisters, danced on the Lawn and everyone had an enjoyable time. Attendance numbered in the 90's.

For this same Building Fund, Rev. Frances A. Bond will give a Slide Lecture on "Physical Mediumship" Sept. 27th at 2:30 and 8 p.m. On Oct. 29th, a Hallowe'en Box Social, to which the public is invited. On Nov. 15th, a Xmas Sale. All of these events will be at 813 West 165 Pl. off Vermont Ave. Phone DAvis 9-1858.

Work has already been started on the buildings at Lancaster. There will be School for Spiritual Sciences, a Museum, a Church, a Cafeteria, and a variety of places to stay; such as over-night cabins, weekly and monthly rentals or places to park your house-trailers.

* * *

The Massasoit Spiritualist Camp, 19 Lincoln St., West Gloucester, Mass., of which the Rev. Vivian Harvey is President, wound up an unusually successful summer season on Aug. 31st. The work of the Rev. Fred Mitchell, physical medium, kept attendance at a high level.

From Aug. 1st thru 15th, Minnie Oliver of New York City, automatic writing medium, added much to the camp's activities. She won the hearts of all by her loving good will and fine messages. William H. Du Bois, also of New York City, followed her Aug. 10th thru 31st, as the featured lecturer, healer and message worker, and his services attracted many to the camp.

In the closing service of the season, Rev. Du Bois said: "The reach of our faith is a giant reach, and our strides can be giant strides. What greater purpose can motivate any religion than to demonstrate the living connection of the angel world with the material world. Let us make the prophets and mediums of yesterday proud of us. Let us, through our great living faith, rise to that high level of recognized being, prepared for us by our High Forces, under Love Divine."

* * *

NEW CHAPEL DEDICATED

The dedication service for their new Chapel was held June 19th by the Temple of Truth and Light, 858 Manhattan, Grover City, California. Rev. Eugene Parrish, pastor, was assisted by Rev. Amy of "The Open Door of Love", Bell Gardens, Caliornia, and Rev. Constance Johnson, of Los Angeles. Those who attended were glowingly inspired by the trance lectures, healing, and message service. After the service, refreshments and a social hour were enjoyed by all.

Above, let to right: Rev. Constance Johnson, Danny Parrish, Rev. Eugene Parrish, his wife Helen Parrish, and Rev. Amy.

WEDDING

On the evening of Aug. 9th, 300 invited guests assembled to witness the marriage of the Rev. Warren Newton and Mrs. Ruby H. Graham, at the Church of the Recessional, Forest Lawn Memorial Park, in Glendale, California.

Ushers were Ben Oaks, and Wyott Ordung; maid of honor, Mary Graham, daughter of the bride; Rev. Craig Carter of the Church of Religious Science, Santa Ana, was the officiating Minister; best man, James Darren; soloist, Juanita Mc Callon, and Rev. Newton, who sang, "I Love Thee," as the bride came up the aisle to meet him at the altar.

Following the reception, Rev. and Mrs. Newton left for an extended trip. Upon their return, Rev. Newton, Pastor of the Church of the Galilean, will hold open house, and the dedication of their new Chapel and quarters for the School of Esoteric Science, at 10970 Wilshire Blvd., West Los Angeles, California.

More Church News
Next Page

PASSED

Wilken, Orris, 71, Aug. 7, Indianapolis, Indiana. Mrs. Marjorie Wilken, wife, survives. Both were active in Church work in Chicago, Ill., and also in Indiana.

* * * *

Hunt, Marie Agnes, July 24, 1960, Los Angeles, Calif. Native of Minnesota. Service July 28th, Rev. Frank Richelieu, officiant.

* * * *

Beightler, Earl Victor, on eve of his 75th birthday at Champaign, Illinois. Member of the First Universal Church of Champaign. Services Aug. 1st, Rev. Shoemaker, officiant.

* * * *

White, Mrs. Estelle M., July 23rd, San Diego, Calif. Medium and worker. Services July 28th, Rev. Carrie Kelly, officiant.

* * * *

Bothman, Rev. Anna K. May 11, 1960, St. Louis, Missouri. Long time medium and Spiritualist Minister. Services May 14th.

* * * *

Westberg, Margaret T., May 31, 1960, Long Beach, California. Services June 2, 1960, Rev. Sarah N. Switzer, Officiant.

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CONVENTION

Rev. Wm. L. Norton, was elected President of the Northwest Ministerial Council at a Convention held on July 30th at Edgewood Camp, Tacoma, Washington. Rev. Norton, for 13 years Chairman of Public Safety in the City Council, and for the 12 years previous, Head of the Accident Prevention an Education Bureau of the Seattle Police Department, was elevated from 2nd Vice-President to the Presidency.

Other officers elected were: Rev. Lloyd Huffman, Vice Pres; Rev. Jean Krause, 2nd Vice Pres; Rev. Rachel Nunamaker was re-elected as Sec'y. and Treasurer, having served in this capacity for six years. Trustees: Rev. Russell Hackett, Clarence Byrd, and Rev. Doris Horning. Lillian Schachterle and Rev. Lester Hess, still had unexpired terms of office.

The Council's purpose is to create harmony and unity among all Spiritual Churches, and any other Church group seeking the truth regarding the science and religion of Christian Spiritualism.

The next meeting of the Council will be held on Oct. 29-30th, 1960, at Puyallup, Wash; Jan. 28-29, 1961, Portland, Oregon; and April 29-30, 1961, Salem, Oregon. The next general Convention will be held during 1961 at New Era Camp, Canby, Oregon.

* * *

The Rev. Mary A. Kearney, of Chicago, Illinois, passed into spirit on May 16th, 1960. Not only had she been a splendid trance medium,, teacher and healer, but also was intensely devoted to helping those in need.

Rev. Kearney lost her mother at birth and grew up with a great desire to become a midwife and save all the mothers and infants that she could. She was the village nurse for 18 years, and during that time never lost a mother or child. Many unfortunate girls were shielded from shame, and good homes were found for their babies. None ever went to an orphanage. No poor or hungry person was turned away, and she was instrumental in placing over three hundred persons in private homes or in jobs. in less than two years.

Members and friends of the Flower Candle Light Guide Church of Chicago, Illinois, in which she served as Pastor, will miss her kindly presence, but know that her gracious life has prepared a wonderful *new* life for her in spirit.

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YOUR INNER BRACES

By Clarence T. Hubbard

A politician, a good churchman, voted the popular way on an objectionable issue. His pastor called upon him. Asked why he did so—he replied:

"The pressure put on me was something fierce," he explained.

"But, man, where were your inner braces?" his minister challenged.

Seldom have we needed "inner braces" as we do today. The outer pressures, often well organized, are terrific. Christ Jesus never yielded to public pressures. Washington and Lincoln never gave in to persuasive pressures.

I mention these three especially, as they did not rely wholly on personal courage. All drew, in humility, on Divine powers for added aid.

We simply cannot meet today's mounting pressures without supplementary help in the way of Divine invocation. There are no two ways about it. We either invite Illumination, or perish in Annihilation.

This indisputable fact magnifies the importance of every little act of spirituality we utilize. The scales are ever adjusting. Will it be Illumination, or Annihilation?

We can all assist in tipping the scales rightly. Continuous prayer is one important contribution. Pray for peace, enlightenment, the super-strength of inner braces, as often as you can train your consciousness to do so. Even fleeting thoughts of Divine Invocation, in between consecrated prayers of orderly petition, keep the scales constructively balanced.

Let us practice to never yield to outside pressures that are basically wrong. When I was a corporation official, every pressure was brought upon me to "socialize with cocktails." I never yielded. My inner braces gathered strength as time went on. After awhile all the jibes, and serious suggestions, appeared for what they were—powerless. Anything unspiritual is illusion, nothing.

"Inner braces" can only be of spiritual substance to be of reliability. Spiritual substance can only come from Divine affinity. Divine affinity is actuated by the heart. The heart is inspired by the mind.

Every time you fill your heart with cosmic fires, and you radiate them objectively, or just yield yourself as a walking column through whom God can dispose his effective powers, you help to strengthen someone's inner braces.

God's administrative hiarchy is perfectly organized. It offers a magnitude of rays, thoughts, ideas, and powers subject to response when invoked. These invisible supports cannot be forced onto the unwilling. This would violate God's law of "free will", granted to all his children.

But these heavenly powers do yield quickly to call by those who are sincere, those who can be trusted. One of the early tribes which existed on isolated Pacific islands in perfect living, never at war, never ill, called in prayer on the "utterly trustworthy great spirit."

Utterly trustworthy. That should be our daily Objective. To become as utterly trustworthy as an Angel; Angels have inner braces. Pressures of mortal mind have no effect upon them.

We live, move, and have our being, in a complex, yet beautiful and awe inspiring eternity. It does not, however, move in pre-destined clockwork. It is subject to vast adjustments, cycles, rounds, swayed by cumulative as well as individual human thought and mental effluvia. Yet mercy, love, and responsive assistance is always present to temper all crisis in human efforts, if invoked.

Think often of your inner braces. In rebuke, in silence, in prayer, in daily example, in your own world, let your ever strengthening inner brace sustain you. Pray daily for the helpful rays from above to also invoke all political domains. Let us bring Illumination, and prevent Annihilation.

TRUTH MUST LIVE

By Daryl N. Winters

All areas of our lives, and that of the entire world, are continuously charged with the alternating currents of desire and action. Right desire, and right action underlie the harmonic, divine rhythms of Universal Law. To recognize a Universal Truth is but one step toward the installation of it in our lives. To function with this Universal Truth is the second vital step. The third may well be termed the blending, the unity of *recognition and function.*

The turbulent world waters of Peace and Brotherhood are far from being stilled. We are like a sailing vessel in a storm tossed sea. The goals of Peace and Brotherhood are somewhere beyond the horizon. The choice is not to give up, *but to weather the storm.* From the standpoint of American idealism, we cannot, we dare not, give up our thoughts, our lives, our way of life to anyone, any group or any nation that would enslave us in any manner. *The spirit of the true America must remain.* We must recapture the dynamic vision of our freedom fighting pioneers. *The liberating forces of democracy must always exist!*

SUNSET AND DEATH
By Vivien L. Maxwell

The most glorious time for outdoor exercise is the sunset hour. There is great beauty to be found and many wonderful lessons to be learned from the sunset, for there is no sunset that is not filled with beauty and inspiration, if we but look for such.

Many times after a day of hard work and disappointment we may seek and find comfort and rest by watching the sunset. No matter how long we may search, we would never find two sunsets that are the same; there is always a different blending of colors and cloud shapes.

The sunset is endowed with that mysticism of Nature which puts her works so far above our human realm. An artist may paint a sunset which will look very natural and which may appeal greatly to us. If the painting appeals very much to us, we will be able to remember it for a long time. But no matter how long we watch the real sunset, it is always beyond our grasp, and we are able to retain a mental picture of it for only a short while.

The sunset may be likened to death, for death is only the sunset of a soul.

In the change which we call "Death," the soul leaves its worn-out physical body which it can no longer inhabit. When one of our loved ones passes on, we feel that he has gone where we cannot follow, yet we know not where. But after all, we can no more see the sun after it has set than we can find a soul after it has passed on.

We do not grieve when the sun sets, because we know that it will rise again with the coming dawn. In fact, we are so sure of its return that most of us never know when it sets. But, when death claims a soul, we are filled with grief over our loss. But just as surely will that soul arise to a new life as will the sun rise in the coming day.

No matter when death comes, it is always a shock, and we must have solace and comfort, for that is only natural. But if we turn again to the sunset, we find that its setting is the most glorious time in the sun's journey across the sky. So why not meet death in a measure as the sun meets its setting, and rejoice at the release of our loved one into his next step of development?

Let us remember that the Creator takes care of all things in His Creation. Let us trust Him, knowing that:

"Death is but a change
From the coarser to the finer,
From the lower to the higher,
As we journey on."

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The Psychic Causes of Disease

as given by ACUMANA Channel — William Kinney

GLAUCOMA

If a man through his own choice closes himself out to the beauty and depth of the world around him, if the flower of the mind becomes embittered because of disappointments, frustrations, delays, disillusions and so on which he has experienced as his portion in life, if his attitude becomes jaded, this condition may then come upon him.

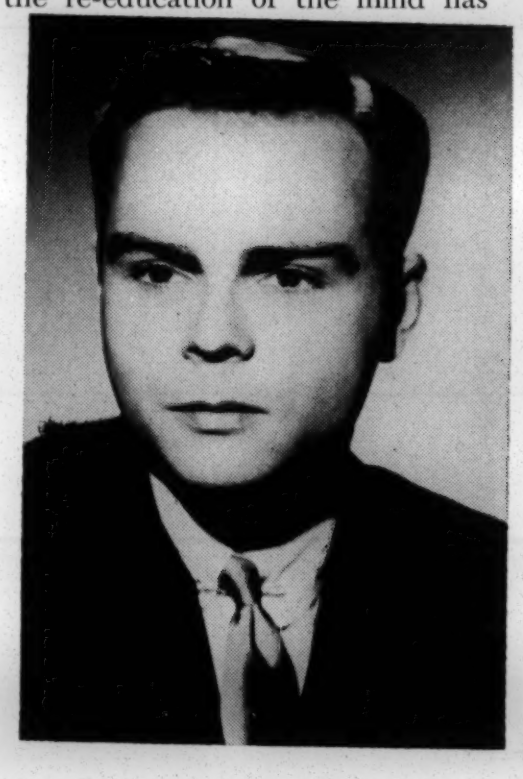
Since the eyes are vital to him in seeing the realities of the beauty of God's universe, through perfect law and perfect order they are the portion of the body which is affected. Hence, if a man permits himself to become embittered in his attitudes toward people and conditions, he is setting into motion the cause, which, if he persists, will inevitably bring about a reaction upon his physical body. The physical location of the body is affected according to the condition of the mind. The man of jaded views, who *sees* with a clouded mental view the faults of his fellow man and of the world, is *symbolically* employing the physical eye in error. Since the law works to perfection, the eye must pay the penalty.

Consider the word — *glaucoma.* (L.Fr.Gr. *glaukos,* meaning "light gray"; *koma,* meaning "lethargy") Contemplate upon the word. You will find the significance. As the mental vision of the man clouds over, a form of lethargy sets in to his thinking. He no longer sees life brightly and clearly. He comes into a state of profound insensibility wherein the true significance of life is lost. If he does not change the pattern, a gray haze begins to blur his vision intermittently, then more steadily. Finally the eyeball itself becomes hardened, causing definite impairment of vision and eventual blindness.

How may this condition be eliminated? Two steps must be taken, speaking from the spiritual point of view. First and foremost, the individual must indeed change his outlook on life. The area of the mind must begin to embrace, must encompass, pure golden love for life and for all that life offers. The person must begin to see the beauty and the reality of all living things — *all* living things, though they may according to outward appearances not be beautiful. Since they are a part of God's universe, they are a part of the reality of all things. *Man must look at life from the point of view of the soul,* not from the point of view of the outer. He must cease to be critical of his fellow man, *and he must learn to appreciate life's difficulties for the lessons he learns from them.*

Second, color may be used to *alleviate* the condition. Let us consider a color called indigo. Contained within this color, within the purity and essence of this color, is vital power and energy. If considered in the purest form and allowed to penetrate into the depth of the condition there, many will begin to develop a gradual decline of the condition. Eyeglass lenses of indigo worn at half-hour intervals morning, noon, and late afternoon may assist.

In the healing of glaucoma, after the re-education of the mind has



William Kinney, Channel

begun to take place, there are indeed healing elements which will help to dispell the condition. We will not go in to the medical aspect on this, except to say that the medical world *is* offering assistance.. But the complete healing only happens when the origin of the condition is healed. *When the origin is healed, then the reflection automatically ceases to exist.*

There must be no negative approach, only purity of love toward all things, regardless of what the individual may think he has suffered. Remember, experiences are given to man that he might grow

Continued on page 31

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Some Psychic Experiences

By Carole Colby

Much of the misunderstanding regarding psychic and spiritual manifestations is due to lack of thorough investigation. Volumes have been written describing the natural laws that govern such occurences, some being mentally transmitted directly from the spirit realm through earthly channels. The *Old* and *New Testament* disclose numerous demonstrations of the spirit.

To be sure, because a person is psychic does not imply that he is necessarily spiritual. On the other hand, spiritual expression is greatly impeded when the psychic centers are dormant, remaining idly so, because of inactivity and fear to use them. Christ said, "By their fruits (works) ye shall know them," when referring to the evidence before us, pertaining to the endeavors of others. It is up to each one of us to segregate whatever is reasonable and contains an element of truth, from that which is apparently faulty or erroneous.

It is not my present purpose to clarify the forces employed to produce psychic phenomena; namely, clairvoyance, clairaudience, and clairsensuousness (spiritual seeing, hearing, and sensing). However, these things sometimes manifest themselves to us involuntarily, with or without our understanding. I would like to illustrate how demonstrations of the spirit can raise one's consciousness, bring joy and peace, serve as forewarnings for avoidable adverse conditions, or as a preparation for what may be inevitable.

One of the most interesting accounts I have heard of the happenings of spirit or mind, was told by a former teacher of mine, who is an inspirational speaker. When attending a national convention, she retired to her room to prepare for the lecture which she was to give that evening. Upon entering the Silence, she was rapidly impressed with a succession of inspiring thoughts. She took a few notes, planning on using what she so effortlessly obtained. That evening, she had to speak extemporaneously instead, because, much to her surprise, the speaker before her delivered her intended discourse—practically word for word as she had received it a short time previously! What happened, When she had been in a state of relaxed passiveness, the person scheduled to speak before her was in his own room in the same receptive mood. Ironically, they both unknowingly, mentally tuned into the same thought wave, as sometimes happens when people from different parts of the globe are simultaneously inspired about a potential invention.

When vacationing in a beautiful, rugged area near the Sequoia National Park region of California, I became acquainted with a good friend who was camping near a lovely, but treacherous, waterfall. One day, while bathing in the river, he lost his footing and was swept over the falls. He could have been severely injured by being dashed against the protruding rocks, but he escaped with nothing more than temporary nervous anxiety. Upon kneeling down to give thanks for having his life saved, he was pleasantly amazed to perceive his first elating vision experience — of the Holy Comforter.

Another friend, who has been somewhat psychic since boyhood (when he viewed the thought form of a man hanging in a barn who had committed suicide there some years previously), witnessed quite an amusing scene one evening after retiring. He chanced to become clairvoyantly attuned to one of the spirit planes that interpenetrates our own. As he watched, some of the inhabitants thereof, unconcernedly passed through him, the bed he was occupying, and the walls of the room!

In my own case, twice I was warned about a malicious person who attempted discreditable acts against me. The first time, upon arising in the dark one night, a pair of perfectly materialized green eyes (an evil omen) appeared in the center of the room, smoothly gliding over to where I stood, before they vanished. The evil intent of the mentioned person manifested a few days later. On another occasion, I was shown a vision of him in a vivid dream experience. Gradually, he assumed the form of a serpent, whose colors aided me in detecting his motives and guise. The next day brought another demonstration of his insidious cunning. Clever as he was, he could not escape being exposed by the all-seeing eye of truth and righteousness.

One of the most memorable experiences I have had, occured before my mother's passing to the realm of soul. She had been ill for several weeks when I awoke with a start one night, strongly impressed to sit up and look at a certain corner of the room. There, a life-sized vision formed of my mother lying in her hospital bed. As I watched her, proped against the pillow, she gradually diminished in size until she assumed the form of a new born baby. Judging from the dreary, warning colors of the vision, I knew that my mother was in grave danger of making her transition soon. This was also indicated by the new born infant, symbolic of the new condition or expression of life that she would be moving on to. I proceeded to forget about the forewarning when my mother recovered to the extent that she was almost ready to be discharged from the hospital. Then, suddenly, she had an acute relapse, and a short time later, the prophecy came to pass.

I have cited a few examples of psychic contact, unsought by the parties concerned, unless it was instigated by their own over-soul. We do not always know why or how these things occur, but we do know that they have been from time beginning, as the Bible and various philosophical writings reveal.

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AN INTERESTING BIT

Writing for the Los Angeles Mirror News, Sydney J. Harris speaks of receiving a questionaire from a certain university which asked, among other things, what he thought would be the most significant advancement during the next 100 years. This he believes will be the exploration and further development of man's own mental capacities, such as his use of mental telepathy. Like the experienced Spiritualist, he believes that mans mental potential has barely been tapped, and that there is no limit to the powers that may be developed. He cites, in support of this, the proven facts of animal telepathy, the work of ancient and modern seers who, with their extended and developed mental powers have been, and are today, looking ahead into the future. This is just one more "vote" in favor of what those who have widened their mental horizons have been striving for, lo these many years!

Item sent to Chimes by Mr. Wm. Y. Stearns, Los Angeles, Calif.

GLADNESS

When I am glad, there seems to be
A toy balloon inside of me;
It swells and swells up in my breast,
And yet I do not feel distressed.
And when I go along the street,
It almost lifts me off my feet.
—Author Unknown
(Thanks to Mrs. Anna Waters)

Does God Know About Holidays?

By Rev. Guita E. Prineas

Does God Know About Holidays? This may be a new thought to many and come as a shock to others. New thought or otherwise, has it ever occured to you how you would re-act, or what could happen to the Universe, this world, and mankind, if God *did* take a holiday?

There is no doubt He knows about them. Did He not create the heavens and the earth in six days and rested on the seventh? Did not God in His Infinite Wisdom protect man by setting him an example? When to work and when to rest? There is a time for all things.

He made man a triune being, physical, mental, and spiritual. He *knew* the physical body would need rest to recuperate from its physical labors. He also knew the mind must be stimulated. If man was to unfold that little part of God that was impulsed into him at birth, it would have to have contact with the Great Over-Soul. All of this could be accomplished through a day of rest. So -- God completed His work in six days and rested on the seventh.

Man was created in God's image but, when He gave unto man free will, he stepped forth and took full advantage of this gift.

In the beginning he was willing to work six days a week. It was everyone for himself, so he worked or went hungry. There is no record of his forgetting to take the seventh day to rest. This would have been perfectly logical if he had used this holiday the way God intended. According to our Christian Bible, it was to be a day set aside, for giving thanks to the Great Creator. for learning more about Him, and how to serve Him.

Was this holiday used for that purpose? Probably not any more so than it is today. Man most likely arose in the morning, said to himself, "Oh boy! a holiday," and started running (today we use automobiles) at full speed from place to place. He continued running even as now until the holiday had ended. Returning home he was too exhausted to do more than go to bed.

The following morning instead of being refreshed from his day off and ready for work, man was tired, listless and worn-out, so he just managed to return to work the following week counting the days until his next holiday. Sounds familiar doesn't it?

There is a prophecy, "Man will become weaker and wiser." At least part of this prophecy is true: man *has* become weaker.

This whole thought may sound sacreligious to you. It is not intended to be that way, neither are we trying to be facetious. Words in print often bring a better realization of facts. Sometimes by a careful study of such words we change our life's pattern. We are merely calling your attention to the fact that as it was *in the beginning*, so it has *continued* down through the ages.

Rev. Guita Prineas, of Burlingame, California.

In these past two months we have had holidays occuring on week-ends, Saturday, Sunday, and Monday. Our attendance at the Chapel dropped off on Friday nights. We commented on this lack of attendance and we were told, "You can't expect people to be here tonight, after all this is a three day holiday and everyone likes to stay at home and pack, ready for an early morning start." We couldn't help but think, how very much is expected of God and so little is given in return. Where is our gratitude, love, and respect for this Universal Power upon which we depend for life itself?

What would happen to us if this Power should decide we were not needed in Its plans and withdrew from us Its gifts and Its life-giving power? It is something to think about. We believe God's work and our allegience to Him should come first at all times. Our families are important — but — would we have these loved ones were it not for God?

God is expected to be on the job every minute of every day. We may forget Him for months, even years, then suddenly we are in need of help. We dust off our Bibles, and start praying. We expect an immediate answer to our problems, even go so far as to *tell God how and when our prayers should be answered.* If our prayers are not answered according to our schedule we jog God's memory and want to know the reason for this delay. Many times we express doubt that our prayers are heard, let alone answered. *They are.* We have a lesson to learn. We cannot dictate to God.

It would be a sad day for the human race to send God an S.O.S. only to learn He had succumbed to man's way of thinking and was taking the day off. We would explain to the voice contacting us, "This is as emergency, we need help." The voice would reply, "Sorry, but God packed last night and left early this morning. No, there is no one else here, the office is closed. If you can't find other help, call again Monday. I am sure God will have returned. Yes, I know we used to be on call twenty-four hours a day, but that was previous to our five day week."

Since we expect so much from God, hadn't we better be doing a little more for Him? Would it not be well for us if we would stop our mad race trying to find happiness or contentment in a way that is superficial or does not even exist, and by sane, reasonable thinking find the God within us and a true way to happiness?

Today, *fear* is the ruler of our world. Fear has always been riding in the saddle, but today—even more so. To find peace man must "Seek to know himself." If he seeks diligently enough and long enough, he will finally be led to the true Source, the God *within him.*

Man has the power within himself to answer all of the questions he can ask, if he will stop talking long enough and quietly listen for the answers. He must also stop following man-creeds, dogmas and rituals. *He must start thinking for*

Continued on page 31

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Spiritualists Do You Know?

By Dr. John P. LeMay

Nothing escapes the influence of Colorays and music in operation. The affinity which color has with music is remarkable, and in colorays lies the key to Music Therapy, now being used successfully in the treatment of mental and nervous illnesses.

If only we could bring the health giving colorays of Nature into our homes and environments, we could improve the physical health and mental attributes of our people. Our cities and towns have gone far in helping by providing lovely green parks and colorful flower gardens. The health of the Nation will improve as we increase the beauty around us, so that the right tints of color can be absorbed, for color is as essential to health as food and drink. The slum areas of our large cities no doubt contribute to much of the disease and delinquency abounding today in all walks of life, in young and old.

The search for color in our lives is largely subconscious, and we strive to get it not only from material things, but aso from the emotional outlets gained from amusement. It is surprising how few people realize the strange "pull" which colorays have upon them. Everyone is occupied in this mass search for "color" without being at all conscious of the process involved.

The emotional "pull" of various color rays are as follows: *Red* is used to arouse; *blue* to calm; *brown* to subdue; *yellow* to instill a sense of gaiety, and the whole range of

See next column at bottom

emotions is activated by a carefully planned use of coloring. Indeed in the film world, color is now held to be of as much importance to the film as its incidental music. What would a picture be *without* music and color!

Color *is* music; and music *is* color. Both share the same electromagnetic spectrum in the created universe. It has now become possible to classify amost every quality of sound in terms of colorays, and vice-versa. For instance, loud explosive noises such as those of drop-forging and hydraulic hammering, occupy the low notes of the color red. These noises are noted principally in the "red" industries, and that which is involved out of this activity is also within the color range of red. Note how all these colors link in the chain of human effort!

The human personality can be developed spiritually and mentally through music and color. It is highly probable that a future generation will enjoy the emotional upliftment of *seeing musical colorays,* as well as hearing them.

Next month, Meaning of Colorays in Music.

Leadership

By Helen Chant

In this significant time of caucusus, of political speechmaking throughout the land, of conventions to nominate a man for leadership, we see the appeal being made to the masses, to the "little man." In reality, there are none greater than another, only as one rises spiritually for a great cause. Throughout History, we see here and there, one, who in great feeling for their fellowman has risen head and shoulders above the masses to lead, such as a Washington, Lincoln, David, or Joan of Arc; but also, those like Hitler, who in their frenzied zeal, let carnal self dominate, and so became leaders into darkness instead of light!

In reality, man, as a living soul, encased in a physical body, has all the potentialities for his own leadership, but because of tradition, fear, and misunderstanding, he has lost his way, therefore, must look to another to lead him. In relegating the responsibility to others, he has often caused his own downfall, and sometimes that of a whole nation. The pages of History are full of accounts of the pain, despair, ruin, and destruction encountered when man, as a whole, leaned on wrong leadership.

Moses brought to the people of his day, the formulae of leadership; fear God, serve Him, let Spirit rule and lead. Jesus the Christ brought a *new* dispensation, a *higher* law; love God and your fellowman, let the Spirit lead. Remember, He said, "All things that I do, ye shall do also, and even greater."

Man boasts that he is free, but each time he relegates leadership to another, he is bound to that man's ideas, will and actions, often-times smothering his own talent for power and leadership that lies within him. We must learn to blend, to live under law, because we are in a material world, but we must also learn to cut the shackles that bind us mentally and spiritually, and in so doing, release the soul from bondage, so that it's divine leadership can carry us forward.

Ghandi, who seemingly was beaten time and time again, put in prison, persecuted and prosecuted for his cause, never wavered. He let the Spirit within *lead* him, and in obedience to the best within, in spite of physical pain and suffering, he arose on wings of love and lead his people to freedom, gaining for himself nothing in material possessions, but earning great spiritual riches beyond compare.

Leadership is not, however, always the exclusive perogative of a famous or outstanding person, one who comes into the Limelight as the Savior of a people, or the discoverer of a new Frontier. Oftentimes, true leadership goes unsung, unnoticed. But to the individual who succeeds, there comes knowledge, truth and contentment, just to be cognizant of the fact that one *has* risen above petty grievances, selfish desires, physical debilities, hatred, avarice, revenge, resentments and like failings. This is a pearl beyond price, an attunement to God and the realization of at-one-ment. Envy not those who seemingly walk with giant strides throughout the world, gathering possessions as they go, or fame and acclaim. Rather, realize and appreciate those who quietly, but sincerely, lead in paths of right, helping a burdened soul to find peace, or a bereaved person to find consolation.

Their's is the lasting leadership of Soul and Spirit, and is Eternal. Let man's Motto be, "I am in this world, but not of it." "Lead on, my Soul, lead on." We work to perfect the Soul, and as good stewards to enhance the gifts of the Spirit.

Acknowledge your inheritance and become stronger Sons of God. Leadership is to the strong. Strength comes from inner attunement to the Spirit. Let Soul and Spirit lead. Mind will respond, and the physical body will outpicture such leadership in creating health, vitality and goodness in all phases of Living.

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Fasting Made His Mind Alert

By Dr. R. Fischer

Ed note: This article, sent to Chimes by Peter E. Koopman, M.D., of Mercer Island, Washington, is a translation he made from the Dutch Magazine, "The Mystic Life," of which Mr. A. Cantineaux is editor. Having received written reprint permission from Mr. Cantineaux, we are happy to present it to our readers.

* * *

"A few years ago, I was employed in a laboratory for atomic research," relates Dr. Fischer. "Every Friday all of us came together to talk over our experiences. But, we also discussed other subjects, such as politics, philosophy, etc.

On one of those evenings, one member, now a professor in one of the best known Universities of the world, told an unusual story. "I had just returned from Paris to England," said he, "and was ashamed to visit my parents, as I had squandered a nice legacy, which my uncle had given me to use for my years of study. So, I decided not to go home, but to rent a room and look for a job. To find a job, however, was difficult, for it was in the 1930's, and, as I did not want to borrow money from my associates, I was soon in strenuous circumstances. Without money to buy food, I came to the conclusion that the only way was to fast until I found a job. The only thing I had in my cupboard at the time was a loaf of stale bread, a little sugar and a few tea bags. The bread went first. After that the sugar and at last the tea."

"The first week of my water diet was not as terrible as I had expected. At least, after the fifth day, any hunger symptoms disappeared. A wonderful light feeling came over me. Never before had I felt so free and so fine! I felt myself quite exhalted above my fellowmen, who were still the slaves of their stomachs!"

"After the seventh day, I became conscious of a sudden increase in all sense perceptions. My eye sight became so clear that I could see the time on a tower clock two miles away. My hearing became so acute that I could hear my landlady talk, two stories below me, without any difficulty. My sense of smell became so sensitive that I could perceive the odor of a lilac tree, which it took me twenty minutes of walking to reach."

"In the beginning, I was quite proud of this increased perceptability. But, after a little while, some odors became unbearable. What irritated me most, however, was that I felt the presence of a person in my room who looked over my shoulder when I was reading a book or writing a letter. So, I began to ask myself if this fast had created some form of hallucination."

"Then, on the twentieth day of my fast, I received a severe shock. When I came home that evening, I saw a lubberly young man sitting on the edge of my bed. I had never seen him before, and thought it strange that the landlady had let him into my room. It seemed that he read my thoughts, for he said, 'Hello, I lived in this room for nearly three years'."

"When I asked whether the landlady had let him in, he shook his head, and I said, 'Do you still have a key'? He grinned at me and said, 'Oh no, I came right through the wall.' and he pointed to the wall in the clothes closet, continuing, 'It was in that clothes closet that I hanged myself when my best girl deceived me. Stupid, is it not?' "

"I thought the man must be a lunatic, then all of a sudden, I saw the picture on the wall right thru his transparent body! Now I was *sure* that I suffered from hallucinations. I closed my eyes and rubbed them hard, but the man still sat on the bed and grinned at me. 'Yes,' he said, 'I am still here. My name is Emile and I really did hang myself in there. Ask the old maid on the second floor about it!' "

"I was so astonished that I had not heard the landlady coming up the stairs, but Emile had heard her and said, 'She is coming with a letter for you. Ask her what happened to Emile in that closet.' Then came a knock on the door, and he added quickly, 'You are getting a letter from Paris, and it smells very nice.' With that, he disappeared."

"I must have looked shocked, for when the landlady came in, she said, 'You look as though you had seen a ghost. What is the matter?' I said, 'I have. I saw Emile, but why did you not tell me that he had hanged himself in that closet?' She stared at me with open mouth, then said, 'From whom, do you know that? Of course, it must be from that old girl on the second floor.' When asked why Emile had done this thing, she replied that it was because of difficulties with his girl. Then she handed me a letter, saying it was from Paris, and perfumed. She closed the door behind her, and I could hear her grumbling all the way downstairs."

"The next morning, I asked the old spinster how Emile had looked. She showed me a photo of him, and it was indeed the same lubberly young man who, the evening before, had sat on my bed. There was no doubt about it."

"This incident was the beginning of a great number of clairvoyant experiences. So I decided to stop fasting within a few days. Of course, many will think that Emile was a mental dramatization that I had unconsciously taken in. But, I can assure you, that I did not know anything about the existence of Emile, and that I had never seen that photo of him before."

"I regard those experiences as the best proof of a life after death, and am convinced that those who take up the unpleasant side of a prolonged fast, will pass through similar experiences. I am ashamed to say," concluded Dr. Fischer, "that none of the group who met for discussions had the courage to try it. It is evident that savants like delicious foods too well."

Peter Ernst Koopman, M.D., writes that this story, in the Mystic Life, attracted his attention forty five years ago, at a time when, he himself, was passing through a prolonged fast of forty days. He also had interesting experiences, although quite different from those which the professor has related. "For me," he states, "there is no doubt that clairvoyance, clairaudience, and clairsentience are facts that cannot be contradicted, even by the so-called wisest of materialists."

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* * *

Power Of Color, The, Mark Sexson. (C) 138 pp., $2.75. A publication of *The Christopher Publishing House, Boston.* First printed in 1938, this is a second printing. Mr. Sexson is a 33rd degree Mason and founder of "The Order Of The Rainbow For Girls," an organization of teen age girls sponsored by the Masonic Lodges and Eastern Star Chapters.

There is a charm and beauty in this book, that is both rare and very beautiful. While not a color healing treatise in the generally accepted term, it does carry a message of how to find answers to many of lifes problems by coming into a consciousness of the healing powers of different colors. Written in a mystical allegorical style, there is much of beauty and Spiritual inspiration in its pages.

* * *

Secrets Of Eternity, Annalee Skarin (C) 286 pp., $4.00. The hundreds of readers who have read and enjoyed the previous books from the pen of this inspired writer will be delighted to learn that there is another wonderful book now available.

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Prayer Can Change Your Life, William R. Parker and Elaine St. Johns. (C) 270 pp., $3.95. This book poses an inescapable challenge for every reader. It proves beyond the slightest doubt that prayer "does work as surely today as two thousand years ago, for anyone who is willing to make the effort to change his direction and follow the path toward more abundant life."

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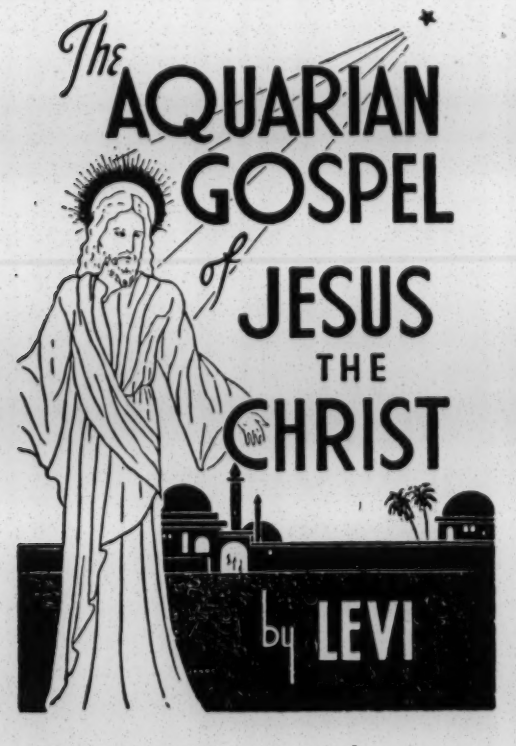

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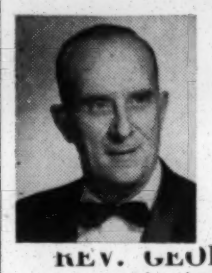
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I HAVE FAITH, HAVE YOU?

By LE Roy

Every word of this story is true, and if just one person, on the verge of becoming a chronic alcoholic reads this story, and does something about it, my efforts will be well repaid.

So that you will understand the events that follow, I will tell you a little about my background. I was born in 1908, into a good christian family. My parents were God fearing people who raised me and my brothers and sisters in a happy, pleasant atmosphere. I never saw either of my parents take a drink, and I had no excuse for becoming an alcoholic.

Yet, at the age af sixteen, I started to drink steadily, almost daily. At eighteen, I was married to a fine girl, went to college, later became a professional man, and have never had any unusual financial troubles. I had a happy married life, successful professional career, and financial success, but I drank more and more. I tried, in a half hearted way to quit drinking, but was never able to quit except for a very brief period. This inability can perhaps be understood only by another alcoholic.

February 19, 1959 is when the miracle happened! By this time I had been an alcoholic for thirty five years. On this particular day, I had completed a most successful business deal. I felt extremely happy about it, and rushed to my regular bar to celebrate before going home to tell my wife the good news. As usual, I drank until I was barely able to stay on the bar stool. I told the bartender to give me just one more double shot, and I would call it a night. Then it happened!

The bartender poured me the drink, and I reached for it. But, as I did so, I heard myself saying, *"Bob, I don't want this drink. In fact, I'll never be in your bar again. I have taken my last drink. Thanks for all the past favors Bob, but this is it. I'll never be back."*

Of course, he laughed and said I would change my mind by the next day. He thought I would be back since I had been in his place every night for years. But, I knew I would never take another drink, yet did not know why. I only knew that my desire for drink was entirely gone. It was no effort on *my* part. The *desire* was gone, never to return, and I have never even wanted to drink again. I was being helped, but I did not realize this until later.

About two months later, I attended a trumpet seance at Cassadaga, Florida, conducted thru the mediumship of the Rev. Ralph Whitney, of Columbus, Ohio. The meeting was most successful, and in connection with this story, my conversation with my spirit mother is pertinent and enlightening. I will attempt to repeat her words just as she spoke them to me.

After giving her name and speaking to the other people in the seance, she asked about my wife, children, and family. We carried on a pleasant conversation. Then her voice became serious, and she sounded as though she were about to weep. She said, "Le Roy, I want everyone in this room to hear what I am going to tell you now. It was I that stopped you from drinking, on February nineteenth! Son, you will never have even a desire to drink again. *I did it to save your life.* I will always be ready to answer your call whenever you ask me to stop any one else from drinking. I will contact their spirit friends, and show them how to stop your acquaintances or friends from drinking. All you need to do is say a prayer, mentioning the person's name you wish help for. I will then contact the proper spirit forces and they too will be cured. Remember son, *you* cannot cure anyone. *I* cannot cure anyone. *All power is in God*, but I will help you make the contact essential for such cures. Have faith. Ask for help for your fellow men, and they shall receive the help. Goodnight, son."

Although I have had many psychic experiences in the past, I have never been entrusted with such a responsibility before. I intend to try and help anyone who asks me for help. If you will write to "Le Roy", care of *Chimes Magazine*, Brea, California, your letters will be forwarded to me.

Each morning at 1 a.m., I pray to God and the higher forces, mentioning names of those whom I know need help. I will be glad to add your name to the list as soon as I receive a letter from you. *Do not send any money*, just your name and address. This will be kept on a strictly confidential basis. *Such God given help is not for sale at any price.* If we can help you, and we have helped many others, then the blessings we receive are all that we ask.

It was not until October 1959 that I understood my mother's statement, "I stopped you from drinking to save your life." After a severe battle with extremely high blood pressure, I went to a hospital for a series of X-rays and various tests, to try and determine the cause of the condition.

The diagnosis was that my high blood pressure was caused by the fact that I had been born with only one kidney. I never had had two. After the tests, when I was ready to leave the hospital, the doctor said, "Le Roy, it is a good thing you do not drink. *You would have been dead months ago if you had not quit drinking.*" Thus were my mother's words fulfilled! She knew of my condition, long before it became apparent to me.

The spirit world is guiding my life now, even when it comes to being a little severe over my procrastination in doing something to help others. This past July, 1960, at another seance at Chesterfield, again conducted by the Rev. Ralph Whitney, I was reprimanded for not using my gift to help more people. My mother asked me to write this story so that others might know of the help that is available to them through the spirit world and prayer.

If you are one who needs help, please write me in care of this paper. I will do what I can. I have faith. Have you?

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Procrastination

Beware: That sly thief of time, Procrastination, may be whispering in your ear, "*That* can just as well be done tomorrow!" or "Perhaps you won't have to do it at all if you just put it aside now!"

What a slippery fellow, always suggesting that things be put off another day, another week, another month or any other time but the present.

Duties postponed are seldom made lighter by being put aside for another more convenient time. Hiding things away in the corners of one's desk or one's mind, as the case may be, can prove to be disastrous, perhaps not only for you, but also for others.

Tomorrow may be loo late! Today is here! Do it now!

Why put off the pleasant things—
The kind word, the smile
Or anything at all
That makes life worth while?
Every difficult thing well done
Is just another victory won;
So take the bitter with the sweet.
Procrastination is just defeat!

—Dorothy Margaret Rose
from Food for Thot

* * *

Forgive thyself nothing and others much.

—German Proverb

* * *

SUICIDES FATE . . .

Continued from page 4

gravity which the earthbound finds it impossible to shake off. Though they may sleep for weeks and months, they awake to go through the agony again and again of slaying themselves, are distressingly tired and heavy, hardly able to move a limb. Those that are executed or who go to the electric chair suffer the same as do suicides, having to remain earthbound until the time when they naturally would have passed on to spirit.

An instance of this is the case of the shooting of President Garfield, as given in letters from the Masters of Wisdom. Guiteau, who shot Garfield, "went into a state, during the period of which, he will be ever firing at his President, will ever be tried and will ever be hanged, bathing in the reflection of thoughts and deeds, especially those indulged in on the scaffold." Tragic, indeed, is not only the condition of the suicide but of the victim of execution.

In his book, *Thirty Years Among The Dead*, Dr. Carl Wickland reported that a large number of unaccountable suicides are due to the obsessing or possessing influence of earthbound spirits. Some of these are actuated by a desire to torment their victims; others, who have ended their physical existence as suicides, find themselves still alive, and having no knowledge of the spiritual world, labor under the delusion that their self-destruction attempts have failed and continue their efforts.

He goes on to explain that when these unfortunate intelligences come in contact with mortal sensitives, they mistake physical bodies for their own, and impress the sensitives with morbid thoughts that urge them on to deeds of self-destruction. The good Doctor, who has dealt with many of these cases, says, "The fate of the suicide is invariably one of deepest misery, his rash act holding him to the earth sphere until such time as his physical body would have had a natural ending."

In illustrating his summary statement concerning the disastrous fate of suicides and the usual cases of obsession, Dr. Wickland cites the instance of Mrs. X. who had been his Sunday School teacher in an orthodox church when he was a boy. She was an intelligent, spiritual, earnest worker and member, happily married and the mother of several children. Without warning, she hanged herself. The horrified husband and children could in no way account for this tragedy.

This person was not known to Mrs. Anna Wickland, but one time when she and Dr. Carl Wickland were alone in their Chicago home, Anna was unexpectedly controlled by a spirit who gasped for breath and who seemed to be strangling. This spirit, like so many others, did not know it was controlling a body not its own, and was experiencing its last death struggle. After questioning it, the Doctor learned to his great surprise that the spirit was his former teacher who had ended her physical life by hanging. He says, "She was still bound to the earth sphere, and related the indescribable mental hell she had been in during all those years." Then she herself said to him, "As soon as I found myself out of my body, I saw at once the cause of my rash act. Evil spirits that had been attracted to me by the jealous thoughts of other persons were standing near, grinning with devilish satisfaction at their work. They had influenced me to end my life. I had no occasion to even think of such folly. But an irresistable impulse had suddenly come over me—I fastened the rope around my neck, and only realized what I had done when it was too late. I would have given the world to have been able to regain the possession of my body. Oh, what horrors of despair and remorse I have gone through!" Her broken hearted family did not know that she had come to them and tried to comfort them, and that she had seen nothing but gloom, darkness, and great suffering. But the Wicklands were able to help this spirit and to tell her of the true spiritual realms, where she was eager to go with higher intelligences to learn how she might be of service to her loved ones on earth. Many years later, when Dr. Wickland had a patient with strong suicidal tendencies, this former orthodox Sunday School teacher returned to warn the patient against carrying out her intentions.

Of course, those who drink, and who otherwise destroy the temples of their spirits with smoke and dope, are an easy prey to obsession. It is very easy to influence drinkers to commit suicide, and thousands of them are found dead by their own hand. Here is a case that Dr. Wickland says was in painful contortions and weeping wretchedly—a spirit that had been brought in for help. It cried to the Doctor, "Get me something to drink—give me champagne." But he answered, "You are a spirit, have lost your body, are in California, and you have no further use for champagne and won't get any more champagne. Try to be reasonable and find a better condition in the spirit life." But the spirit continued to demand champagne—when this failed, it said, "Give me a cigarette then." But the Doctor said, "You will not get any more cigarettes. Your salvation now is to realize your condition."

The spirit then excitedly pointed to an entity on its side of life that had a horrible face, crying, "It's horrible; it's horrible! Don't let it come near me—that man—he haunts me!" The Doctor told the spirit to be calm, that this was a psychic circle where spirits of evil and darkness could be helped. When the spirit said that it was not with its own people, and asked where it was, Doctor said, "According to reports you were in Paris and had been out one evening, after which you went to your apartment and committed suicide." The spirit then pointed to the discarnate man with the horrible face and cried, "That's the fellow who made me do it—that man standing over there! I've suffered so much—don't let him come near me!" Conversation followed, when suddenly Dr. Wickland said, " You were obsessed. You are now a spirit yourself and you wish somebody had told you of these things before, but you would not have listened to anything about spirits when you were in your body." He explained that there were intelligent spirits present who were serving those in outer darkness, "And there is one here who will take you where you can sleep and rest, and the man you fear will not bother you any more." The suicide replied, "I will go with this one. Good bye."

When the natural death hour arrives and the restraining magnetic ties with earth are severed, the suicide feels a sense of freedom, feels the lightness and buoyancy of the newly dead and goes on to repair and remedy the delayed solution of his problems.

The question arises, "How can we render help to suicides in their misery?" Good wishes, prayers, uplifting emotions and the calm power of thought, all will greatly assist these who live in a world of thought and feeling. The victim of folly is often struggling to get a foothold in the world he has left and is but a half-way, half-dead person. The constant blessing that he can receive as he is remembered in thought will help him to get a better perspective of his situation, and will bring some measure of peace and quiet. In this atmosphere he can stop making a bad matter worse.

The "undead" cannot usually be helped by the fully "dead", those of the Spirit World that have made the full transition. It is usually necessary to have a physical body to be able to help suicides. When we leave our bodies at night we can reach these poor victims. This on our part has to be done with great care, and all such missionaries have to be of excellent character, free from evil habits and temptations, for there is danger of obsession otherwise. But these suicides are in great need of help and of correct teaching.

As the suicide draws near the

Concluded on page 31

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HOUSE BEYOND . . .

Continued from page 9

est concern or interest in the matter.

My attention is again directed to the windows on the right of the entrance, and I notice the rays of the sun coming through. Immediately, I wonder how there can be rays from the sun with all the fog swirling around outside. The strange and uncanny thing about these rays is that they appear to be tangible — like infinitely fine grains of sand that one could hold and sift through the fingers. They come streaming through the windows and have the appearance of bright and shining gold particles as they float forward and upward toward the rear wall at the back of the rostrum.

It is now that I notice. The wall has *taken on the appearance of a living picture.* Now the particles assume colors of unimaginable variation and beauty. They swirl and group, wave and flow, circle and pulsate into a composite picture of rapturous delight. The picture has no definite form, and yet it is all form; it has no particular detail, because of its high rate of vibration, yet it is of the most minute detail. Occasionally, there is a flash of electric blue that seems to stimulate all the colors and particles to a frenzy, only to be soothed by soft overtones and shades of yellow that appear almost spiritual in essence and permeating the very consciousness with the perfume of peace and tranquility, all to be woven still deeper into the picture pattern.

At the rear of the room I stand fascinated, entranced as the picture continues to unfold with the organ music becoming an intense, throbbing part of the picture's intensity of expression or floating upon a single sigh with the quietude of the color vibrations. I notice that I have been approaching closer and closer to the rostrum in utter fascination and rapport, as tho I have become a vital part of every vibration, every pulsation of the music, the colors and a deep inner penetration of interpretation of the very cosmic centre of its being. It is as if I belong within—

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that there is a welding of our vibrations, making one an intregal part of the other.

As I am drawn irresistibly forward, I am suddenly halted in my steps and told to beware. I do not see him, but I know Krishna is beside me and I hear him say — "Be patient a little longer - the time is not ready to enter into the higher mysteries. Today would have been anihilation."

As I turn toward the door with humble love and thanks to Krishna, I notice the young man again at the organ. He really smiles at me this time. Warmly and encouragingly, I return to my quarters, and holding Teddy on my lap, my thoughts wander. Could it be that was the manner in which everyone left the premise. Were they all sufficiently advanced spiritually, to have been assigned elsewhere en masse. It doesn't appear logical.

I don't know. Perhaps I shall never know.

I have never been back to 'The House' although I have tried several times. To be sure I can picture again the things that transpired and even some small things that I have not recorded here, *but it is not the same.*

Perhaps I do go back or go elsewhere but if so I am not allowed the recollection.

— — —

At the expense of repeating myself, I want to again state that, even though the foregoing narrative is recorded in considerable detail, it is absolutely true and not in any manner enlarged upon. There are several points that I want to clarify.

1. In the matter of conversation, sound of music, etc. I never actually *heard* sound as one would refer to sound in the physical. It was, perhaps, a mental attribute.

2. The same with *color.* When I refer to beautiful colors, I am not using the same standard of recognition as in the physical. I am afraid I cannot explain this very satisfactorily.

3. In the matter of dress. Everyone seemed to be dressed in a normal manner of perhaps I should say in no distinct manner. As I have mentioned, I seem to be wearing some kind of a robe, because I could feel a slight clinging sensation when I walked. However, I never *saw* myself or my apparel.

4. Why did I never see the faces of the gardeners? When observed, their backs were always turned toward me. I feel sure they were Polish by nationality.

5. All during the time I was with the occupants of 'The House', I never saw any evidence of food or drink. Therefore, it may seem incongruous that there should be the drinking of a toast. However, the entire episode of the toast drinking seems to me to be entirely symbolical.

6. It is my conclusion that 'The House' is a place of advanced study and that I am connected with it as an executive administrator of some sort. Also, that I constantly spend much more time there than is indicated by my recorded entries and evidenced by the fact that at no time did others seem surprised to see me, as well as the fact that there was always certain amounts of work on my desk.

7. The fact that I was not permitted to cross the threshold the first few visits, I believe to be a matter of unfoldment — a waiting for clearance, so to speak. Even tho it appears that my Astral body had been there before, it was not until this clearance was made that my conscious mind was permitted to recognize the events.

8. Of one thing, I feel sure. 'The House' is still there and is actively a part of my heritage, regardless of the fact that at present I am unable to tune in.

Ed Note: Readers who desire to write Mr. Blanchard, may do so by addressing their letters to him at 822 Junipero Ave., Long Beach 4, California.

The End

LOYALTIES . . .

Continued from page 10

alty by faithfully remembering the old good that, in the past, was offered to us, and which nothing, not even the new wrong, can destroy.

Nor can we ever demand loyalty, as a right! We cannot all see truth in the same way, nor is it expedient that we should. Some of us have more courage, too, than others; we break when we thought we should for ever stand fast! Then, too, circumstances themselves can conspire against us, and we seem to do wrong for the best of reasons. Motive is the only important thing; if the motive has been good, no one has been involed in real disloyalty.

"I meant it all for the best" can be one of the most remorseful cries in human experience when the best turns out to be the worst. It remains true that the vast majority of folk do act from the best of motives; to deny this would be to commit mental disloyalty to the entire human race and to deny the facts of history.

New Testament history shows us the most tragic example of betrayed loyalty known to man, that kind we understandably find so hard to forgive! For personal betrayal wounds the spirit deeply; we feel that we ourselves have been sold. Judas Iscariot claimed to love the Master, yet basely betrayed Him for thirty pieces of silver.

Continued on next page

But—was it only for thirty pieces of silver?

Or was there some deeper conflict eating at the heart of Judas, goading him to this act of debasement and betrayal? For our own healing, when we find ourselves face to face with disloyalty from someone we trusted above all, let us remember there may be, perhaps, some hidden reason unguessed at or not even understandable by us, yet motive enough for the person concerned to commit the act which to us is disloyal.

The calculated wrong, the malicious and planned major hurt, the promise selfishly and callously broken to cause heartbreak, pain, or distress, the deliberate betrayal—all these remain deep disloyalties. They are, in fact, so deep and so personal, they can only be dealt with by the persons injured with what understanding, tolerance, and forgiveness they may be able to call upon. Yet even here, it is important to struggle hard to extend forgiveness — dreadfully difficult though this often is — since only by forgiving can we ever hope to heal the hurt to our own psyche and find peace.

For the rest, let us remember we all put loyalty in hazard, endanger this lovely virtue, whenever we fall short of our own standards, whenever we deny truth, integrity, love, or friendship; perhaps we come closest to loyalty when we remember it is another name for love, but love devoid of self-interest, tenderly zealous for the good of another . . . and a very potent source of healing .

Reprinted from the Spiritual Healer, London, England.

RON ORMOND . . .

Continued from page 7

Mind, Church of Religious Science, to name a few, all have a method of training their practitioners—and for the same reason; art, medicine, law, engineering, etc., require training. For the *art of healing* is just that, a dedication toward helping ailing humanity to a happier and healthier life.

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INTERWOVEN . . .

Continued from page 5

powers of will and love, and that is the reason why some live in brotherhoods, faculties and societies. There, what one lacks another has, so there is always a process of absorbing going on.

Afar up in space, I can see the messenger spirits constantly moving about. I have already told you of these who bear tidings from world to world. They seldom rest. Think how odd it would be for you on earth to look upward and see such forms moving about! But it will yet be so, as soon as the people are brought up from materiality into more refined conditions. By that time, the curious gas or essence of fire will be entered, or come by the effect of the growth of mankind, and there will be exceeding lightness of the human frame, fat, gluten and thick muscles will all belong to the swine and porcupines, and so waste out into nothingness. The true man will be made of sinews, nerves, cords and tendons, and the flesh which breeds disease will go down to animals, *and so out of existence.*

Nerves would never tire or become strained if it were not for the carrying around of so many pounds of stuff liable to rot every minute, and in many people *already* rotten. A nerve man can do twice the work, even ten times the work of a portly, fleshy man. Fire refuses to run in flesh. and keeps to the nerves, gushing out of the eye or finger tips, or by word. And yet, there is such an exalted state of nerve that the fire glances and radiates the outer self, unless there are many pounds of fat.

The fear of accident, pain, poverty and the dread of death held by those on earth sets the nerves frantic. Habit is a kind of set state of the nerves. The will gets fashioned into a peculiar curve-like motion along the cells, and will not vary. To correct this, we separate the brain into lobes, and turn the current or curve to destroy the habit. If doctors on earth could do this, they could restore the insane.

It is a beautiful sight to see what I call the fire angels. Their blood is a mist or a halo, and surrounds them sometimes as garments, or sometimes forms into crowns or star symbols. *Blood is the stream of life;* on earth a liquid, but transformed into fire as the soul kindles by inspiration. Thus one can see the necessity of waking up the dullards of earth and setting them ablaze!

I am busy about four hours a day in the lower worlds. Then another physician takes my place, and I go to some other sphere for change and rest.

The great change of life's tides is coming. If all would keep close to the quiet changing of the seasons, there would not be so much sickness. The most important times are March and October, the two great points of the year, and a time when people should most heed the laws of health, avoiding sharp winds, and the decay of autumn. Now is close to the time of the turn of the tides, and rest and silence and meditation are in order.

Many new facts are to be sent into earth minds now. Foremost will be the power of magnetism. Mind is in action, and in less than twenty years it will be able to conquer any disease without the use of medicine, save perhaps the very finest quality of some herbs. The power of hypnotism will also rule, and limbs will be amputated and pain eased by the patient being put into hypnotic trance, controlled by belief.

We have one such hospital here, arranged for the use of hypnotic treatment. The liquid spirit *or magnetic form of being* is placed in a large glass jar, and placed in the care of a skillful will physician, who forms in his mind a figure of harmony and health, fair and correct in outline. All sin, all weakness is cast out. The doctor says to the patient, you are to be as my harmonious mind mold, and form without desire for drink or sin. Being in a liquid state, it soon begins to ferment and form and gather, as does the inside of a fertile egg, and after many months, the man is born again with the beliefs which were settled in the egg liquid, and thus a perfect spirit is formed, ready to live in the fifth sphere. Thus it escapes the intervening ones.

But only the very *worst* sinners can be taken out and reduced to a liquid of albumen, ready to form spirit protoplasm. Some are partly formed after death, and retain many heresies and beliefs of their own, and such cannot be hypnotized.

This way of cure is to be introduced into earth before too long, and if faithfully carried out, will cure the insane, the drunkard and the fragile ones.

To be continued

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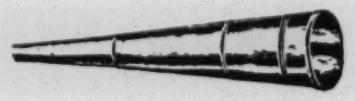

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CHRISTIAN CHURCH OF FELLOWSHIP, 4505 S. Vermont Ave. Sun. 6:30 p.m. Absent Healing, 7:30 p.m. Healing. Worship; Thur. 2:00 p.m. All Message Service; 2nd Fri. of the month; Message Circles. 8 p.m. Rev. Mabel Behymer, Pastor. PL 3-7022. Co-Pastors: Rev. F. Gates, Rev. C. Shields and Rev. R. Berry.

UNIVERSAL CHAPEL, 1001 W. 69th St. Services Wed. 2:30 & 7:30 p.m.; Friday and Sunday 7:30 p.m. Phone PLeasant 8-2200. Rev. Eula Perryman Goff, Rev. Walter H. Goff.

CHURCH OF DIVINE GUIDANCE, 4927 Hubbard Street, cor. La Verne. Services Sun. 11 a.m. and 8 p.m. Reg. service and messages. Tue. 2 p.m. Thur. 7:45 p.m. Rev. Violet Charles, Pastor. Phone ANgeles 9-8655 or ANgeles 1-9598.

CHURCH OF THE GALILEAN, 11950 Wilshire Blvd. Services Sun. 11 a.m. Enroll for classes. Warren B. Newton, Pastor-Founder. Consul't. by App't. Phone DUnkirk 3-0116 or GRanite 9-0126.

CENTER OF INNER VISION, 7524½ S. Western Ave. Services Wed. 7:45 p.m. Interviews by App't. Only. Rev. Dorothy Russell Johnson, Pastor. Phone PLeasant 1-4648 or PL 3-1821.

ALL NATION COMMUNICATIONS SPIRITUAL FELLOWSHIP CHURCH, 966 W. 47th St. Sun. 10:45 a.m., 2:30 & 7:30 p.m. Spiritualistic or Yoga & message and unfoldment. Wed. 2:30 p.m. Question Forum and Messages, Thur. 7:30 p.m. Yoga unfoldment and Revelations. Spec. Classes now open. Private Consul't. Ph. ADams 3-2158. Rev. Dr. Master S. Hilton, Origin, India, Minister & Yoga. Rev. O. Hilton, Ass't. Rev. J. Brown, Pastor, and Assoc. Workers.

STAR OF BETHLEHEM SPIRITUAL CHURCH, INC. 1250 W. 35th Place. Services Wed. 8 p.m. Circle Thur. 2-4 p.m. Sunday School Sun. 9:30 a.m. Worship 11 a.m. Rev. Corrine Nickels, Pastor. Phone RE 2-1941.

CHURCH OF SPIRITUAL RESEARCH, 4488 Whittier Blvd. Services Sun. & Wed. 7:30 p.m. Messages at all Services. Dev. Class—Fri. 7:30 p.m. Rev. Zela Copeland, Sec'y. AN 9-3381.

FOUNDATION OF UNIVERSAL TRUTH, 1015 S. Manhattan Place. Services Sun. 10 a.m. & 8 p.m. Wed. 8 p.m. Phone REpublic 1-6030 for information and class work. Rev. Elsie Hicks, Pastor.

SPIRITUAL CHURCH OF CHRISTIAN TRUTH, Home Chapel, 612 S. Ardmore St. Services Sun. 2 & 7:30 p.m. Healing. 2:30 & 8 p.m. Devotional. Thur. 2 & 8 p.m. Devot. and Mess. Serv. Counselling and healing by App't. Rev. Harry A. Noah, Pastor. Phone DU 9-2345.

MT. SINAI CHURCH OF CHRIST, 7402 S. Main St. Sunday School, 9:30 a.m. Worship 11 a.m. Services and messages Sun. 3 p.m. Circle Tue. & Fri. 2-4 p.m. (offerings $1.00) Bible class Tue. 8 p.m. Rev. Inell Easlick, Pastor. phone PLeasant 3-7290.

DIVINE LIGHT SPIRITUALIST CHURCH (Little Church Around The Corner), 4156 Santa Monica Blvd. Services Sun., Wed. & Fri., 3 & 7:30 p.m. Rev. Dr. J. M. Sunday, Psychic. Emily M. Veltre, Sec'y.

TEMPLE OF THE MASTERS, 1921 N. Edgemont (Chapel in Rear). Services: Sun. Devotional 7:30 p.m.; Billet Messages Wed. 8 p.m.; Healing Fri. 7:30 p.m. Rev. Eda A. Roberts, Pastor. Rev. Irene A. Irwin, Assoc. Pastor. Phone NO 5-2115.

PRECIOUS MEMORY CHURCH OF CHRIST, 191 E. Vernon Ave. Services Tue., Fri., Sun. 7:30 p.m. Messages. Rev. Lena Wallace, Pastor. Phone AD 1-3214.

THE ROSE CHAPEL PSYCHIC CENTER OF THE 1ST CHRISTIAN EPISCOPAL CHURCH, INC., 257 S. Occidental Blvd. Services Sun. 8 p.m. Devotional and messages, Fri. 8 p.m. Round Table discussion and messages. Rev. Thomas E. Badger, Presiding Clergyman. For information regarding Classes, phone DU 3-3486 or HO 3-6637.

STAR OF BETHLEHEM SPIRITUAL CHURCH, INC. 1250 W. 35 Place. Services Wed. 8 p.m. Circle Thur. 2-4 p.m. Sunday School Sun. 9:30 p.m. Worship 11 a.m. & 1:30 p.m. Rev. Corrine Nickles, Pastor. Phone RE 2-1941.

CHURCH OF DIVINE WISDOM, 3104 W. Olympic Blvd. Sun. 8 p.m. - Lecture, healing & questions answ. Study Class Tue. 8 p.m. D. Johnson Class Wed. 8 p.m. All message Thur. 8 p.m. Priv't. consl't. by app't. Phone RE 3-7179. Rev. Bertie Lilly Candler, Pastor. Douglas Johnson, Ass't. Sun. 2:30 p.m. Bible teaching & Lecture. Rev. Jimmy Gordon & others.

MAOR EMETH FOUNDATION, Church of Spiritual Revelation, 4101 West Third St. (at Kingsley Dr.) Services: Sun. and Thur. 8 p.m. Tue. 12:30 noon. Rev. S. S. Heyliager, Director. Phone DUnkirk 5-5391.

CHRISTIAN PSYCHICAL INSTITUTE, 5018 S. Western Ave. Services Sun. Wed. 2 and 7:30 p.m. MESSAGES to all. Class in trumpet Wed. 7:30 p.m. Private consultations and healing daily by appt. Rev. Estella Barnes, Pastor. AX 3-2668.

THE SPIRITUAL CHURCH OF JESUS CHRIST, 1719 W. 50th St. at Western. Services Wed. 11 a.m. & 1:30 p.m. Lunch at noon. Healing and Messages at all services. Consult. by Appt. Rev. Mildred B. Gillette, Minister. Phone HO 3-3492.

SPIRITUALIST CHURCH OF ETERNAL LOVE, Figueroa Hotel, Figueroa at Olympic Blvd. Services Sat. 8 p.m. Rev. Billy R. Hill and Dr. David De Mering, Co-Pastors. Phone MAdison 7-8971.

TEMPLE OF HIGHER TRUTH, 1868 W. Jefferson Blvd. Services Sun. 11 a.m., Thurs., 8 p.m., Wed. 7 p.m. developing class; Fri. 8 p.m. healing. Messages after all services. Rev. O. C. Pierson, Pastor.

CHURCH OF THE LIVING CHRIST, Hotel Figueroa—at Olympic Blvd. & Figueroa. Music Room. Services Sun. 2 p.m. Rigmar H. Nielson, Pastor.
(closed for vacation)

BLESSED CHAPEL, INC., 1564 W. 36 Place. Services Sun. 11 a.m. & 8 p.m. Wed. 2-4 p.m. Problem Clinic Thur. 8 p.m. Messages at all services. Private Interviews by app't. Rev. Otis Stovall, Pastor. Phone AX 1-9831.

INTERDENOMINATIONAL CHRISTIAN CHAPEL, U.C.M., 325 N. Robinson, between Temple and Hollywood Freeway. Services Sun. 2 p.m., Fri. 7:30 p.m. Rev. M. J. Thomas, Pastor-Founder. Rev. Charlotte Rubidoux, Sec'y. DUnkirk 5-9642.

MT. SINAI TEMPLE, 2663 S. Vermont Ave. Prayer service 12 noon-2 p.m. Night service 8-10 p.m. Dev. Classes Thur. 8-10 p.m. Consul't. Daily. Evangelist Lessie Lester, Pastor. Phone RE 4-8789.

ST. LILLIES SPIRITUAL TEMPLE, 5217 S. Hoover St. Services Fri. 7:30 p.m. Sun. 11 a.m. & 7:30 p.m. Rev. Lillie B. Hayden, Pastor. Phone ADams 3-0283.

CHURCH OF SPIRITUAL TRUTH, 2502 S. Lucerne Ave. Services Thur. 7:30 p.m. Private Consul't. by App't. Rev. Jack C. Steverson, Pastor. Phone RE 1-9971.

THE HOUSE OF JOSHUA TEMPLE, 2103 S. Harvard Blvd. Services Sun. & Thur. 8 p.m. Rev. Iola Wright, Pastor. James Green, Bishop. Phone RE 1-3464

TEMPLE OF RADIANT REFLECTION, Aquarian Cosmic Colour Fellowship, 5017 Sunset Blvd. Services Sun. 2:30 & 7:30 p.m. Classes. Consul't. by Appt. Mon. thru Sat. NO 6-0244 or OR 8-3216. Rev. Mary Wiyninger, Pastor. Rev. Florence Isenberg, Rev. Francis Houtaling, Co-Pastors.

THE TEMPLE OF SOUL TRUTH, 801 So. Wilton Place. Services Sun. 7:45 p.m. Rev. Danny Hart, Minister. Phone DUnkirk 6-9462.

EAST LOS ANGELES

LITE OF LIFE CHAPEL, Psychic and inspirational consul't. Circle meetings Tue. 8 p.m. at 6200 Northside Drive. Rev. Dorothy Schultz, Pastor. Mailing address, P. O. Box 115, Montebello.

LONG BEACH

TEMPLE OF CHRISTIAN PHILOSOPHY, 1105 Raymond Ave. Services Sun. 7:30 p.m. 1st Sun. month Holy Communion 11 a.m. Rev. Lola Reddig, Pastor. Phone GE 8-2316.

PEOPLE'S SPIRITUALIST CHURCH, 785 Junipero Ave. Services Sun. 7:45 p.m. Luncheon Wed. noon followed by Lect. & Messages. Rev. Edith Niles, Pastor. Home address 841 Junipero Ave. Phone GE 4-2230.

UNIVERSAL MEMORIAL SPIRITUAL CHURCH. Sun. Service 7:30 p.m. at Linden Hall. 208 Linden Ave. Circles Wed. 1:30 & 7:30 p.m. at 411 E. 6th St. Rev. Laura Crocker Black, HEmlock 2-4558.

JOSHUA TEMPLE, 426 Rose Ave. Services Sun. 7:30 p.m. Wed. 2 & 7:30 miracle healing service. Nona Moore, chairlady. Rev. Stephen Douglas, Pastor.

PROGRESSIVE SPIRITUALIST CHURCH, U.C.M., 939 Ohio Ave. Services Sun. and Thur. 2 p.m. Rev. Edie Larson, Pastor. Home phone HE 3-5619. Rev. Josephine Griffiths, Assoc. Pastor and Healer. Phone 7-9679.
(closed for vacation)

SPIRITUAL SCIENCE CHURCH, I.G.A.S., 1202 E. Plymouth St. Services Sun. 2 p.m. Thur. 7:30 p.m. Rev. Mary Pirtle, Pastor.

MILLS CHAPEL SPIRITUAL SCIENCE, U.C.M. 187. Services 2nd and 4th Fri., 7:30 p.m., Linden Hall, 208 Linden Ave. Circle Every Sun. 7:30 p.m. at Pastor's Residence, 401 E. 6th St. Consultations by App't. Rev. Chloe Burch, Pastor. HE 2-8196.

SPIRITUAL CHAPEL, 6176 Orange Ave. Services Wed. 2 p.m. Rev. Beulah Thomson, Pastor. Phone GArfield 3-0008.

UNIVERSAL SPIRITUAL CHURCH OF FELLOWSHIP, Mezz. Room, Morgan Hall, 835 Locust. Services Thur. 8 p.m. Rev. Marjorie Brown. GE 4-9959 for Private Consul't.

MONTEBELLO

LITE OF LIFE CHAPEL, Psychic and Inspirational Consultations, by App't. Write P.O. Box 115, Montebello, California. Home, 6063 Allston St., East Los Angeles.

MORONGA VALLEY

THE UNIVERSAL CHURCH OF SPIRITUAL ILLUMINATION, U.C.M. 49473 Mojave Drive. Ser-

vices Sun. 2 p.m. Rev. Lucille H. Couch, Pastor. Phone FO 5-2567.

NATIONAL CITY

FIRST CHRISTIAN SPIRITUALIST CHURCH U.C.M., 1206 Coolidge Ave. Services Sun. 7:30 p.m. Rev. George Hunter, Pastor. Phone GA 4-9535. Delta Hewitt, Sec'y. GA 4-9692.

OAKLAND

FIRST TEMPLE OF SPIRITUALISM, 1428 Alice St., Green Room, Moose Club. Services Sun. 7:30 p. m. Tue. All Message 7:30 p. m. Minister, Mitzie Monroe. Phone TEmplebar 4-9285

KOSMON CENTRE CHURCH, U.C.M., 1419 Harrison St. Services: Thur. only, 7:30 p.m. Lecture, healing and messages. Phone OLympic 5-8782.

UNIVERSAL CHURCH OF THE MASTER, INC., National Headquarters. B. J. Fitzgerald, President. P.O. Box 457, Oakland 4.

THE SPIRITUALIST CHURCH OF CHRIST, INC., 1442 Alice St. Services Sat. 7:30 p.m. 1st Sat. month. Social & Circles. Rev. Regina Coppage, Pastor. Home address. 930 Aileen St.

SPIRITUAL SCIENCE CHURCH, NO. 38. 1918 Grove St. Services Sun. 2:30 & 7:30 p.m. Leader, Anna H. Christiansen. Phone OLympic 3-6892.

TRINITY SPIRITUALISTIC CHURCH, 1419 Harrison St. Services: 2 p.m. Sundays; Dev. Class Wednesdays 7:30 p.m.; Social 1st Sun. Rev. J. Armon, Pastor; Rev. J. R. Warcop, Co-Pastor.

CHURCH OF SPIRITUAL FAITH, 1419 Harrison Street. Services Sun. 7:30 p.m. Revs. Ruth and James Barnes, Pastors. Home address 2338 Waverly St.

THE SUNFLOWER SPIRITUALISTIC CHURCH, U.C.M. 162, 1419 Harrison St. Services Fri. & Sat. 7:30 p.m. Social and Circles every 3rd Sat. Rev. Agnes Crane, Pastor.

OCEAN PARK

TEMPLE OF FRIENDSHIP AND TRUTH CHURCH, 2621 Washington Blvd. near Ocean Park Blvd. Services Sun. 7:30 p.m. Nels F. Johnson, Helen McConnel, Pastors. Phone FR 6-8150.

PASADENA

ABSENT TREATMENTS. Private consultations by app't. only. Healing & Message Circle Thur. 8 p.m. Rev. Seleta M. Johnson. 805 Worcester. Phone MUrray 1-6120.

ST. MICHAELS SPIRITUAL CHURCH, 164 W. Washington. Services Sun. 11:30 a.m. Wed. 8 p.m. Beginners class Mon. 8 p.m. Healing, Fri. 8 p.m. Consul't. by app't. Rev. Jean M. Bradley, Pastor. Phone MUrray 1-7223.

PASADENA SCIENCE OF MIND CHURCH, 1164 N. Lake Ave. Services Sun. 11 a.m., Wed. 8 p.m. Rev. Robert H. Frey, D.D., Pastor.

REDONDO BEACH

CHURCH OF BROTHERLY LOVE AND DIVINE TRUTH, U.C.M. NO. 6372. 2109 Voorhees Ave. Tue. 7:30 class. Wed. 1:30 Service, healing, Messages. Consul't. & Heal. by app't. Rev. Shelah Benjamin, Pastor. Phone FRontier 4-8884

REDWOOD CITY

REDWOOD NATIONAL SPIRITUALIST CHURCH, Y.M.C.A. Bldg., 1445 Hudson St. Sun.: Discussion 7 p.m.; Healing 7:40 p.m.; Address and Spirit Greeting 8 p.m. Rev. Genevieve Woelfl, N.S.T., Pastor. Phone EMerson 6-7303.

RESEDA

CHURCH OF THE GOOD NEIGHBOR, 18206 Victory Blvd. Healing services Sun. 11 a.m. & 7:45 p.m. Class Thur. 7:30 p.m. Astral healing by app't. Dr. Hal Styles, Pastor. Sec'y. Lenore Cordial. Phone DIckens 2-8712.

RIALTO

CHURCH OF COSMIC SCIENCE, 102 So. Date St. Sun. 1 p.m. Lyceum; Lecture and messages Sun. 2:30 p.m. and Wed. 7:30 p.m. Private Consul't. by App't. Rev. William G. Dickensen, Pastor. Phone TRiangle 5-7995.

RICHMOND

ST. JUDE TEMPLE OF MERCY TRUTH CENTER, 257 5th St.. 3rd Floor. Sun. School 9:30 a.m.; Blessed service 11:30 a.m.; Special Serv. 3 p.m., Healing and Prophecy 7:30 p.m. Sun. & Thur. Bishop Divine Ruth Turner, Pastor. Prayer Line BE 2-1625; Consul't. BE 2-1624. Rev. Albert Wheeler, Rev. Alfred Holley, Rev. Jeremiah Hodge, Co-Pastors.

SACRAMENTO

LIBERAL SPIRITUAL CHURCH, U.C.M. NO. 85, 400 Alhambra Blvd. Sun. 2:30 p.m. 1st Sun. Questions & Answers. 2nd Sun. Article Reading. 3rd Sun. Billets. 4th Sun. Photo Readings. Private Consultation daily. Phone GIlbert 2-8786. Rev. Ruth Booker, Pastor.

UNIVERSAL SPIRITUALIST CHURCH, 3340 M Street. Services Sun. 2:30 p.m. Minnie T. Mobley and Robert C. Mobley, Pastors.

CHURCH OF DIVINE WISDOM NO. 204, 2411 P St. Services Sun. 7:45 p.m. Messages, healing, meditation. Tue. 7:45 p.m. School. Consl't. daily. Rev. Irma A. Brink, Pastor-Teacher. Phone GI 2-5316.

THE AQUARIAN HALL OF TRUTH, U.C.M., 1614 21st St. Services Sun. 7:45 p.m.; Healing Wed. 7:30 p.m. Rev. Alice Cook, Pastor. Revs. Flora Hara & Irene Cobler, Co-Pastors. Phone HI 7-5774.

GOD'S REVELATION TEMPLE (Path of Light) 2001 G. St. Healing & Councelling daily. Circle Tue. 7:30 p.m. Rev. H. R. Reynolds & Rev. M. M. Reynolds. Phone GI 1-7127.

SAN BERNARDINO

CHURCH OF INFINITE TRUTH, INC., American Legion Hall, 194 E. 40th St. Healing, Sun. 10:15 a.m. Morning Worship, 11 a.m. Rev. Ruth Feather, Pastor. Rev. Eugeue Feather, Assoc. Pastor.

CHURCH OF DIVINE POWER, Northwest Room, Municipal Auditorium, 6th and E. St. Service Sun. 11 a.m. Consul't. by app't. Phone Tux 84-7471. Rev. Lorraine C. Darling, Pastor.

SPIRITUAL SCIENCE CHURCH, N.S.A.C., 25014 E. 5th Street. Services Sun. 7:30 p.m. Healing 8 p.m. Devotional. Rev. Ann M. Canarra, Pastor. Phone TAlbot 5-3366.

COMMUNITY U.S.A. CHURCH, 132 East 5th St. Services Sun. 2 p.m. Rev. Lulu Taber, Pastor. Phone TUxedo 86-3422.

SAN DIEGO

FRATERNAL SPIRITUALIST CHURCH, 1502 Second Avenue. Services: Sun. 11 a.m. and 8 p.m. Divine Healing Sun. 7 p.m. Rev. Hazel Thirkield, Pastor. Jennie Niles, Pres. James Bradford, Sec'y.

FIRST SPIRITUALIST CHURCH, 3777—42nd St. Services Sun. 8 p.m. Rev. Emily G. Davis, Pastor. Phone AT 4-4980.

HARMONY TEMPLE OF SPIRITUAL BROTHERHOOD, 722 Broadway. Sun. 11 a.m. Worship service, 6:30 p.m. Divine healing, 7:45 p.m. Lecture, spirit greetings. Rev. Michael Florenza, Pastor.

PROGRESSIVE SPIRITUALIST CHURCH, 3843 Herbert Street. Services Sun. 7:30 p.m. 4th Sun. month—3 & 7:30 p.m. Carrie B. Kelley, Minister.

INSPIRATIONAL CHURCH OF THE MASTER, 2730 A St. Services: Sun. 7:45 p.m. Healing, Lecture, Messages. Wed. 7:30 p.m., message circle. Rev. Ruth C. Short, Pastor.

CHURCH OF THE MASTER, 3680 6th Ave. (Dartlee Hall). Service Sun. 2:30 p.m. Rev. Laurence Hales & Rev. Helen Hales, Pastors. Phone AC 2-3121.

SAN FRANCISCO

CHRISTIAN SPIRITUALIST CHURCH OF SAN FRANCISCO,LTD., 414 Mason St. Services Sun. 2:00 p.m. and 7:30 p.m. Healing, Lecture and Messages 8:00 p.m. Leah Bauer, Pres.

LITTLE MISSIONARY CHURCH. 534 Laidley St. Phone DE 3-3932. Services Sun. & Tue. 7:45 p.m. Dev. Class Wed. & Thur. 7:45 p.m. Rev. Frances Link, Pastor

GOLDEN GATE SPIRITUALIST CHURCH, 1901 Franklin Straeet. Services Sun. 11:00 a.m. Lyceum, 7:30, Devotional, Wed. 7:30 Rev. Florence S. Becker, Pastor.

RADIANT LIGHT SPIRITUALIST CHURCH, 1264 Valencia St. Dev. Serv. Sun. 7:45 p.m. Circle in Pastor's home, 1152 Capp St. Mon. 7:45 p.m. Class Wed. & Fri. 7:45 p.m. Rev. Hilda S. Thornton, Pastor. Phone MI 8-2412.

ADVANCED SPIRITUALIST CHURCH, 450 Geary St. Services Fri. 7:45 p.m. Lecture, healing messages to all. Rev. Harry Anderson, Pastor.

THE SPIRITUALIST CHURCH, N.S.A., 414 Mason St. 5th Floor Native Son's Bldg. Services Sun. 7:30 p.m. Rev. Mary E. Taylor, Minister. Phone JU 7-1232. Sec'y. Eli Goodreau.

ST. BERNADETTE'S HEALING SHRINE, 1264 Valencia St. Services Fri. 2:00 and 7:45 p.m. Rev. Leontine J. Chase, Pastor; Rev. Harriett G. Davis and Rev. Mabel Laulirco, class for unfoldment. 1801 Ohio St., Vallejo, Calif. Tues. 7:45. MIdway 2-6050 for App't.

SPIRITUAL LIGHT CHURCH, 450 Geary St. Studio 102, Services Sun. 2:00 p.m.; Thurs. 7:30 p.m.; Rev Ruby Lee Thompson, Pastor

TEMPLE OF UNDERSTANDING, 1264 Valencia St. Mon. class 8 p.m., Tue. 8 p.m., message. Thur. 8 p.m., class. Rev. Helen Bercu, Pastor. Sat. 2 p.m. Lyceum. Sat. 8 p.m. Church service. Consl't. by Appt. only. Phone VA 4-8963.

THE LITTLE CHURCH OF ST. ANDREW'S, 875 Valencia St. Rev. Alda J. Scheierman, Pastor. Services: Sunday 2 & 8 p.m. Thur. evenings, 7:45. Healing and Spirit Greetings; Friday 2 p.m., Message Circle. Unfoldment Classes. Healing at all Services. Pastor's Res. Phone MI 7-1865.

AZENDA'S TEMPLE OF LIVING TRUTH (Christian Spiritualist), 262 San Carlos St. Sun. services: 7:30 p.m., Healing, Lecture, Messages; Dev. class Tue. 7:45 p.m.; Healing and circle Wed. 7:45 p.m. Rev. Mary Zelinda Worth, Founder and Pastor. Phone MI 7-4724. Rev. Edrene Videl Tinner & Rev. Edna Knisley, co-Pastors.

SAN GABRIEL

PYRAMID CHURCH OF TRUTH AND LIGHT, NO. 2. 402 E. Las Tunas Drive. Services Sun. 7:30 p.m. Rev. Marian L. Collier, Pastor. Phone AT 6-8758.

SAN JOSE

FIRST SPIRITUAL SCIENCE CHURCH, 65 S. 7th Street. Service Sun. 7:30 p.m. Healing, Lecture, Messages. Rev. Gladys S. Koll, Pastor.

FIRST SPIRITUALIST CHURCH OF SAN JOSE, INC. Y.W.C.A., 2nd & San Antonio St. Services Tue. 7:30 p.m. Rev. O'dell Brown, Pastor. Phone CL 8-2194. Mrs. Kathleen Phillips, Sec'y. Phone CL 8-8934.

SAINT JOHN'S U.C.M., SPIRITUAL. 496 N. 17th St. Services: Sun. 7:30 p.m. Lecture, Healing, Messages. Pot Luck, 3rd Sun. month 6 p.m. Rev. Pearl and Percy Wilkinson, Pastors. Wed. 8 p.m., Open Forum, Rev. Gaylord Greenley. Fri. 7:30 p.m., all message, Pearl Wilkinson.

SANTA CRUZ

FIRST SPIRITUAL SCIENCE CHURCH, 513 Center St. Message service Sun. 7 p.m. Healing Thur. 7:30 p.m. Holy Communion 1st Sun. Month. Rev. Evan Shea, Pastor. Phone GArden 3-1195.

SANTA BARBARA

UNIVERSAL CHAPEL OF LIGHT, 1511 De La Vina St. in rear. Services Sun. 2:30 p.m. Rev. Johanna Ruhnau, Pastor. Message circle Fri. 8 p.m. in Pastor's home, 2305 De La Vina St. Phone Woodland 2-6344.

SUMMERLAND SPIRITUALIST ASSN., CHURCH OF THE COMFORTER, 1028 Garden St. Devotional services Sun. 10:30 a.m. Harvey Neeley, Pres. Myrtle Green, Sec'y. 220 N. Soledad St.

STOCKTON

SPIRITUAL SCIENCE CHURCH NO. 204, 230 E. Fremont St., Fidelity Hall. Healing Sun. 7:00 p.m. Worship 7:30 p.m. Rev. Glennelle Hyde, Pastor. Home address 1545 Faye Street. Mr. Dewey Coatney, Sec'y. Phone HO 4-6009.

SUNLAND

TEMPLE OF SPIRITUAL WISDOM, 10418 Scoville Ave. Services Thur. 8 p.m. Rev. Jennie C. Uldricks, Pastor. Phone FLorida 3-3797.

SYLMAR

THE LODGE OF LIGHT, NO. 10, 12532 Bradley Ave. Services Tue. 8 p.m. Rev. Pearl B. Wilson, Pastor.

TOPANGA

THE CHURCH IN THE WILDWOOD, Box 164, Valdez Rd. Sun. and Tue. 7:30 p.m. Healing and candlelight service. Sun. 11 a.m. Come as you are. 1st Sun. month, service on horseback 11 a.m. Rev. Gloria Wilson, Pastor. Rev. Gertrude Bahr & Rev. Wynn Snyder, Ass's. Pastors. Phone DIamond 7-4189.

TORRANCE

SPIRITUAL CHURCH OF FRIENDSHIP. Services: Sunday 11 a.m. at rear of Pastor's home, 2433 W. Del Amo Blvd. Unfoldment class Tue. 7:30 p.m. Rev. Hazel Sladek, Pastor. Phone FA 8-2008.

VENICE

SPIRITUAL PRAYER HOME, Meditation and Concentration. Consultation by appointment. Rev. Mary H. Bringaze, Ph.D., Pastor, 607-D Victoria Ave., Venice. Phone EX 6-3081.

VENTURA

CHAPEL OF ANGELS, Aquarian Cosmic Colour Fellowship, Mr. L. Linson in charge. Sun. Lecture service 2:30 p.m., 3180 Armada Dr. Phone MI 2-1400.

VISTA

METAPHYSICAL TEMPLE OF TRUTH, 866 Crestview Road. Phone PAlace 4-3380. Rev. Florence L. Myers, Pastor.

CONNECTICUT

NEW LONDON

NEW LONDON SPIRITUALIST TEMPLE, 60 Blackhall St. Services Sun. 3 p.m. Special Music & Healing Service. Pres., Mrs. Vera Dickens; Sec'y., Stephen G. Dickens. Phone GIbson 2-8933.

NORWICH

THE NATIONAL SPIRITUALIST CHURCH OF NORWICH, 307 Main St. Services: Sun. 3 p.m.; Healing 5:30 p.m. Mrs. Teckla Swanson, Pres. 21 Vergason Ave. Phone TU 9-7098, Mrs. Lydia Hobbs, Sec'y. Phone IN 4-7918.

THE FIRST SPIRITUAL CHURCH, INC., 29 Park Street. Services Sun. 2:30 & 7 p.m., Healing, 6 p.m. Mrs. Marie Slate & Mr. Royal I. Slate, Ministers of Healing.

STAMFORD

ALBERTSON MEMORIAL CHURCH, 485 Sumner Street. Services Thur. 8 p.m. Sunday 2:30 p.m. Rev. Raymond Burns, Pastor.

COLORADO

DENVER

TEMPLE OF HARMONY SPIRITUALIST CHURCH N.S.A., 333 W. Ellsworth. Sunday Services, 10:30 a.m. Healing 6:30 p.m. Evening Service 7:30 p.m. Message service 7:30 p.m. Rev. Ida Fleming, Pastor.

SPIRITUAL SCIENCE ASS'N., Mining Exchange Bldg. Suite 603-4-5. 1030 15th St. Sun. 7:30 p.m., Tues. and Thur. 1:30 p.m. Fri. 8 p.m. Rev. Mary Pearson, Pastor.

FIRST SPIRITUAL SCIENCE CHURCH, 238 Broadway, Townsend Bldg. Services: Sun. 7:30 p.m.; Wed. 7:30 p.m. circles; Medium's Day, 2nd Sun. Month 3:30 & 7:30 p.m., Dinner 5 p.m.. Pastor, Rev. C. DeVere Lent. Phone RAce 2-3494.

DELAWARE

WILMINGTON

CHURCH OF SPIRITUAL TRUTH, Orange Hall, 706 Delaware Ave. Services Sun. 7:30 p.m. Rev. Bertha Ford, Pastor & Founder.

DISTRICT OF COLUMBIA

WASHINGTON, D.C.

THE CHURCH OF TWO WORLDS, 3038 Q. St. N. W. Georgetown. Services Sun. 3 p.m., Wed. 7:30 p.m. Rev. H. Gordon Burroughs, Minister. Phone EM 3-0010.

FIRST SPIRITUAL SCIENCE CHURCH, Suite 227-1404 New York Ave. N. W. Services: Sun. Tue. Thur. 8 p.m., Tue. 2:30 p.m. Rev. Alice Wellstood Tindall, Minister. Phones: ME 8-0973. CO 5-1149.

CHRISTIAN LIGHT CHURCH OF DIVINE HEALING, 915 20th St., N. W. Services Sun. 8 p.m. Circle Fri. 8 p.m. at 915 20th St. N. W. Consl't. by App't. Rev. Otto Penter, Pastor. Phone JO 8-5172.

FLORIDA

BRADENTON

UNIVERSAL SPIRITUALIST CHURCH, 947 W. 13th Street. Services: Sun. & Wed. 7:30 p.m. Rev. Lillian Dee Johnson, Pastor. Phone Bradenton 4-4265. Rev. Penny Umbach, Assoc. Pastor. Phone Bradenton 3-2261.

CASSADAGA

CASSADAGA SPIRITUALIST CAMP. Services in Auditorium Sunday 2:30 p.m. Lecture, healing, messages. Homer F. Carper, Sec'y.

DAYTONA BEACH

HAYS MEMORIAL SPIRITUAL SCIENCE CHURCH, 221 1st Ave. Class work Oct. to May, Mon. 7:30 p.m. Wed. & Sun. services 7:30 p.m. Wed. 2:30 p.m. Rev. Margaret Hays Springstead, Minister-Practitioner. Phone CL 2-2432.

DEERFIELD BEACH

CHRISTIAN CHURCH OF SPIRITUAL SCIENCE, 601 S.E. 13th Court at N. Federal Hwy. Masonic Temple No. 325. Divine Healing Sun. 7:45 p.m. Worship & Messages 8 p.m. Rev. Pearl Fernandez, D.D., Pastor.

FORT LAUDERDALE

UNIVERSAL CHURCH OF THE MASTER, NO. 89, Woman's Club, Stranahan Park. Services: Sun. 8 p.m. Message circles Wed. 2 p.m. and Fri. 7:30 p.m. at 200 N.E. 4th Street. Rev. Jewell E. IliWiams, Pastor. Phone JA 2-3160.

HOLLY HILL

FIRST CHRISTIAN CHURCH, SPIRITUAL, I.G.A. S., 1535 Center St. Services: Sun. 11 a.m. Devotions. 7:45 p.m. Sermon and messages. Wed. 8 p.m. Master Class. Sat. 8 p.m. Trance Class. Enid Brady, Minister. Hal Williams, Healer.

HOMESTEAD

UNIVERSAL SPIRITUALIST TEMPLE OF LIGHT, 5 miles west of U.S. 1 on Bauer Dr. Services Sun. 8 p.m. Rev. Lillian Brewerton, Pastor. Rt. 1, Box 510.

JACKSONVILLE

SPIRITUAL LIGHTHOUSE CHURCH, 1049 Crestwood Ave. Sunday School 11 a.m. Sunday Eve. 8 p.m. Class Tue. 8:30 p.m. Message circle Wed. 8 p.m. Bible class Thur. 8 p.m. Rev. Ida Pierce, Pastor.

LAKELAND

TEMPLE OF LIGHT, Universal Spiritualist Church, Phosphate Room, New Florida Hotel, Downtown Lakeland. Services Sun. 7:30 p.m. Rev. Raymond P. Noegel and Mr. Lamar M. Keene, Ministers. Correspondence P. O. Box 3201, Tampa 1, Florida.

LAKE WORTH

GRACE MEMORIAL PSYCHIC SCIENCE CHURCH, I.G.A.S., 611 Lucerne Ave. Services Sun. 7:30 p.m. Rev. Harry Tuffs, Pastor. Phone JU 5-5627. Rev. Geo. C. Gertz, Co-Pastor.

LARGO

METAPHYSICAL CHRISTIANITY, American Legion Hall, 119 1st Ave. S.W. Sun. 7:30 p.m. Minister, Rev. Isla Lippincott. Phone 89-3051. Home address 2906 San Carlos.
(closed for vacation)

Write CHIMES for details about Listing

MIAMI

TEMPLE OF REVELATION, 600 S.W. 25 Ave., Services Sun. & Wed. 7:45 p.m. Healing center open 7:15 p.m. Phone HI 8-8912. Pastor, Rev. Ruby J. Schmidt, Ass't. Pastor, Rev. Lucille L. Wedge.

NATIONAL TRUTH OF LIFE AND LIGHT SPIRITUALIST CHURCH,1756 N.W. 1st Place Services Sun. & Thur. 8 p.m. Class Mon., Wed., & Fri. 8 p.m. Rev. James A. Poitier, Pastor.

METAPHYSICAL SCIENCE CHURCH, (N.S.A.-C.), 601 S.W. 7th St. Services Sun. 8 p.m. healing Wed. 7 p.m. Message, Wed. 2:30 &8 p m Rev Frances Stevenson, Pasttor

PUNTA GORDO

CHRISTIAN THINKERS OF AMERICA, R.R. No. 1, Box 725. Services Sun. 11 a.m. Rev Oma M Purdy, Pastor.

SARASOTA

SHRINE OF THE MASTER, 852 Tuttle Ave. Services Sun. 10:30 a.m and 7:30 p m. Rev. Dorothy Graff Flexer and Rev. Russell Flexer, Ministers

THE CHURCH OF DIVINE LAW, 1269 1st St., Apt. 4. Meetings held at this address temporarily. Message circle Tue. 8 p.m. Class 8 p.m. Fri. Rev. Nina P. Hughes, Pastor. Ph. RI 6-5078.

ST. PETERSBURG

TRINITY CHAPEL, U.C.M., 1301—9th Ave. No. Services: Sun. 2:30; & Wed. 2 p.m. Circle & Refreshments, Thur. 7:30. Rev. Edith A. Maywald, Pastor. Phone 78-3745 for healing and counsel.

CHURCH OF THE GOOD SHEPHARD, 3539 5th Ave. So. Services Sun. 7 p.m. Healing; 7:30 p.m. Regular service. Rev. Olga Ruth Carpenter, Pastor. Rev. G. N. Carpenter, Co-Pastor.

TEMPLE OF TRUTH CHURCH, 5675 Orange St. N. Services Sun. 2:30 p.m. Class Wed. 2 p.m. Social 3rd Sat. p.m. Rev. Ward Kerns, Pres. & Pastor.

FIRST CHURCH OF TRUTH, S.S. NO. 214, 309 15th Ave. N. Personal Problem Clinic Mon. 1:30 p.m. Unfold. Class Mon. 7:30 p.m. Wed. & Sun. 7:30 p.m. Lecture, Message and Healing. Fri. 7:30 p.m. Class forMaterializing and trumpet. Sat. 7:30 p.m. Message circles. Rev. Arthur H. Laruelle, Pastor. Harriett Jerome, Ass't. Hazel Mae, Organist and Medium.

PEOPLE'S SPIRITUALIST CHURCH, 1011 9th Ave. North. Services Sun. & Wed. 7:30 p.m. Golden Heart Women't Organiz. 1st and 3rd Tues. 12 noon. Rev. Mamie Schulz Brown, Pastor.
(closed for vacation.)

TAMPA

SHRINE OF THE MASTER, Metaphysical Christianity, 3416 Grand Central Ave. Service Sun. 7:30 p.m. Rev. Dorothy Graff Flexer and Rev. Russell Flexer, Ministers.

FIRST SPIRITUALIST CHURCH of Tampa, U.C.M., 512 East Paris Street. Services Sun. 7:45 p.m. Class Mon. 7:30 p.m. Circles Thur. 1-4 p.m. at 9301 12th St. Rev. Hazel Fleckner, Pastor. Phone WE 5-6087, Rev. Dorothy Bragg, 1st Ass't Pastor.

FIRST CHURCH OF TRUTH, S.S. No. 220, 2010 Morrison, Cor. Albany. Unfoldment class Tue. 5:30 p.m. Church services Tue. 7:30 p.m. Rev. Arthur H. Laruelle, Pastor. Doris Hensel and Joseph Chaput, Assistants. Hazel Mae, organist and medium.

THE CHURCH OF THE GOLDEN RULE, 6317 41st St. Services: Sun. 2:30 p.m. Rev. June V. Raymond. 7:30 p.m. Rev. Marie Mauratic. Tues. 7:30 class; Wed. circle 7:30 p.m.; Fri. 7:30 healing. Rev. Marie Mauratic, Pastor. Rev. June V. Raymond, Asst. Pastor. Phone 3-74271.

THE CHRIST SPIRITUALIST CHURCH OF TAMPA, 303 S. Brevard. Services Sun. at 3 & 7:30 p.m. Wed. 7:30. Healing period half hour before above services. Rev. Dr. Lillian Frey, Pastor., Rev. Mary R. Dowling, Co-Pastor.

NORTHGATE SPIRITUALIST CHURCH. 8701½ Tampa Street. Special meetings thru the week, and classes. Dr. Nellie Cherry, Pastor and Teacher. Phone WE 4-71111 or write Mary Harmon, Sec'y.

GOOD SHEPHERDS, UNIVERSAL SPIRITUALIST CHURCH, 809 Horatio St. Federation of Women's Club Bldg. Service Sun. 7:30 p.m. Development class reservations only. Rev. Raymon Noegel & Mr. Lamar M. Keene, Ministers, correspondence, P.O. Box 3201, Tampa 1, Fla.

HOUSE OF PRAYER, U.C.M., 1311-A Bermuda Blvd. Services Sun. 7:30 p.m. Healing and message circle Tue. 7:30 p.m. Class Thur. 8 p.m. Private Consul't. by app't. Rev. June Venus Raymond, Pastor. Phone 4141-01.

CHURCH OF ETERNAL LIGHT, N.S.A.C., 209 Magnolia Ave. Services Sun. 7 p.m. Healing; 7:30 lecture and messages. Thur. 8 p.m. Circle. Mary P. Mendez, Pastor. Phone RE 6-7518. Rev. C. V. Elbertson, Ass't. Pastor. MU 3-2474.

HAWAII

HONOLULU

UNIVERSAL CHURCH OF THE MASTER. 1939 Naion Street. Services Sun. 10 to 11:30 a.m. Healing Service and Development class. Rev. Eddie Kung, Pastor. Phone 88-176.

ILLINOIS

AURORA

CHRISTABELLE SPIRITUALIST CHURCH, Green Room, Y.M.C.A., Services Sun. 7 p.m. Ben D. Jones Jr., Pres. Mrs. Jeannie H. Jones, Sec'y.

CHAMPAIGN

FIRST UNIVERSAL SPIRITUALIST CHURCH, 219 So. Water St. Services Sun. 2:30 p.m. Rev. Martha C. Smith, Pastor. Phone FL 2-0627. Mrs. Leota Sylvester, Sec'y.

CHICAGO

CHURCH OF THE SPIRIT, 2651 N. Central Park Ave. Chicago's oldest Spiritualist Church. Services: Sunday. Family Worship 10:30 a.m. Wednesday all message services at 7:45 p.m. Rev. Ernst A. Schoenfeld, Pastor.

FIRST FRATERNAL SPIRITUAL CHURCH, 4039 West Madison, McHenry Hall. Rev. Emma Binz. Services Sunday afternoon at 2:30.

SILENT PRAYER SANCTUARY, 3602 W. S. McLean Ave. Services: Sun. 10 a.m.; Tue. 9:30; Wed. 8 p.m. Divine Healing 9:30 a.m. Rev. Sophia Schaffer, Pastor, Prone ALbany 2-6417.

SPIRITUAL SCIENCE CHURCH No. 14., 2517 W. Fullerton Ave. Services Sun. 3 p.m. Mrs. M. Schatz, President.

THE SPIRITUALIST CHURCH OF TRUTH, 3349 W. North Ave. Services Sun. 7:15. Theo Siers, Pastor.

ST. PAUL'S SPIRITUAL CHURCH. 724 N. Cicero Ave. Services Sun. 7:30 p.m. Healing Wed. & Fri. 7:30-8:30 p.m. Rev. Louise Quinn, Pastor. Phone ES 9-6434.

SPIRITUAL SCIENCE CHURCH No. 3. 1715 W. 46th. Services Sun. 2:30 & 7:30 p.m. Wed. 2 and 7:30 p.m. Fri. 7:30 p.m. Rev. John Siknner, Pastor.

THE INDEPENDENT SPIRITUAL SCIENCE CHURCH. 6514 So. Ashland Ave. Services Sun. 4 & 7:30 p.m. Divine healing in p.m. Church service Wed. 8 p.m. with messages Fri. 8 p.m. all message serv. Rev. Jessica Chambers, Minister. Phone DRexel 3-0024.

SPIRITUAL SCIENCE CHURCH No. 22. 32 W. Randolph St. Parlor A-1, 9th Fl. Services Sun. 10:30 a.m. Rev. T. Alvin Colon, Pastor; Rev. Jack Lester Honderson, Co-Pastor.

SPIRITUAL SCIENCE CHURCH No. 7 3039 E. 91st Services Sun. 7:30 p.m. Healing & Messages at all service. Rev. Mildred Pekul, Pastor.

FLOWER CANDLELIGHT GUIDE SPIRITUAL SCIENCE CHURCH. 4042 N. Western Ave. Services Sun. 3 & 8 p.m. Healing, Lecture, Messages. Dev. Class, Thur. 8 p.m. Tillie Segal, Pastor. Phone CO 7-9760.

CHURCH OF DIVINE REVELATION, 207 S. Wabash Ave., 2nd floor. Services Sun. 3 p.m. Lecture, Meditation, Healing. Wilma Mueller, Pastor. Edwin Bover, Assoc. Pastor.

THE TEMPLE OF LOVE, 3018 W. Wabansia Ave. Services: Wed. 8 p.m., Sun. 7:45 p.m. Lecture, healing, messages. Rev Dolores Lauterbach, Pastor.

THE TEMPLE OF METAPHYSICAL AND SPIRITUAL TEACHINGS INC., 6814 St. Lawrence Ave., 1st Fl. Class. Mon. 8:30 p.m. Every 4th Sun. Services 3:30 p.m. Rev. Rose J. Anderson, Pastor. Phone MUseum 4-6914.

SPIRITUALIST TEMPLE OF IMMORTALITY, 1700 West 51st Street. Services Sun. 8 p.m. Circle Sat. 8 p.m. Open House 2nd & last Thur. of month. Rev. Harry Erickson, Pastor. Phone MU 5-1762. Rev. Anna Schmid, Ass't. Pastor. Phone HE 4-9370.

THE FIRST TEMPLE OF UNIVERSAL LAW, 4070 N. Western Ave. 5th Floor. Services: Sunday School 10:30 a.m. Bible Forum 6 p.m.: 7 p.m. Healing Lectures & Messages. Class Mon. & Fri. 7:30 p.m. at 5132 N. Troy. Phone IR 8-5605. Rev. C. Bright, Pastor.

APOSTOLIC INSTITUTE OF METAPHYSICS. Service every 2nd Sun. of month 3 p.m., Coral Room, Hamilton Hotel, 20 S. Dearborn. Class Wed. 8 p.m. at 3624 Lawrence Ave. Phone IRving 8-4451. Rev. Paul A. Danielson, Pastor.

FIRST ROSELAND SPIRITUALIST CHURCH, 10957 So. Park Ave. Worship, Sun 3 p.m., Spl. Class Sun. 6:30 p.m. Open to public. Deon Fry, Pastor and Pres. Phone IN. 8-7793. Elsie N. Traver, Co-pastor and Sec. Phone TR 4-9862.

SOCIETY OF PSYCHIC SCIENCE, 3965 Cottage Grove. Services Sun. 12 noon; Mon. Class 7 p.m. Messages Wed. 8 p.m. Rev. Cornellia Bernard, Pres. Phone KE 6-4511. Mr. L. Bernard, Vice-Pres. Church phone WA 4-7070.

GOLDEN RULE CHURCH OF CHRIST, 549 N. Cicero Ave. Services Wed. 8 p.m. Sun. 3 p.m. & 7:30 p.m. Healing before each service. Dev. Class. Fri. 7:30 p.m. Rev. Anna Zalokar, Pastor. Phone ES 9-3349.

FIRST LIBERAL PSYCHIC SCIENCE CHURCH, 3449 W. Altgeld St. Services: Sun. 2:45 & 7 p.m.; Wed. 7:45 p.m.; Healing service Tue. 7:45 p.m.; Class, Thur. 10 a.m. & Fri. 7:45 p.m. Social last Sat. Month. Candlelight service night of full moon of each month. Rev. Anthony Camardo, Pastor. Phone: CApital 7-6333.

FRIENDLY CHURCH OF CHRIST, 1551 N. Milwaukee Ave. Services Sun. & Tue. 8 p.m. Healing Sun. 3 p.m. Bishop Harold Kingenmair.

DANVILLE

DANVILLE SPIRITUALIST CHURCH, 1113 E. Seminary St. Services Sun. 7:30 p.m. Rev. Clay E. Campbell, Pastor. Phone HI 6-1940.

DECATUR

FIRST SPIRITUALIST CHURCH OF TRUTH, 933 N. Edward. Services Wed. and Sun. 7:30 p.m. Ladies Aid 2nd Tues of month. Rev. Grace W. Brown, Pastor.

DOLTON

UNIVERSAL DYNAMICS. 14714 Beachview Terrace, (1 Blk. W. Chicago St.), Lecture Sunday 3 p.m. Mildred K. Brookfelt and L. Edward Brookfelt. Phone VI. 1-0512.

ELGIN

THE FIRST SPIRITUALIST CHURCH, 263 Dupagepage St., Unity Hall. Services Sun. 7:00 p.m. Everett Beach, Pres.

EAST ST. LOUIS

UNITED SPIRITUALIST CHURCH, 51st and Ohio Ave. Services Wed. 7:30 p.m. Sun. 7:30 p.m. Earl Cranmer, Pastor. Res. 2103 N. 60 St.

JOLIET

FIRST SPIRITUALIST CHURCH OF JOLIET, Glenwood Pl. & Jasper St. Services Sunday 2:30 p.m. Social alternate Fridays 8.00 p.m. Rev. Myrtle M. Sperry, Pastor, 244 Nebraska Street, Frankfort. Phone Frankfort 5157.

LE ROY

J. T. and E. J. CRUMBAUGH SPIRITUALIST CHURCH, 102 S. Pearl St. Services Sun. 2 p.m. Motion Pictures; Pot-luck Dinner; Mediumship Class. Mr. Daryl N. Winters, Pastor. Ph. 2066,

PEORIA

FIRST UNIVERSAL SPIRITUALIST CHURCH, (USA), G.A.R. Hall, 416 Hamilton Blvd. Services Sun. 7:30 p.m. Rev. Virgil Kieth, Pastor; Lillie Smeltzer. Sec'y. Phone Peoria 6-2054.

STREATOR

UNIVERSAL SPIRITUALIST CHURCH, 523 Frech St. Services Sun. 2 p.m. Rev. Rosemary Kieth, Pastor. Phone 39572.

IOWA

CLINTON

FIRST SPIRITUALIST CHURCH OF CLINTON, 409 - 411 South Third Street. Service Sun. 2:30 p.m. followed by Spirit Greetings, Rev. H. Louise Miller, Pastor; Elmer L. Oxley, Pres., Grace L. Struve, Sec'y.

INDIANA

CHESTERFIELD

CHESTERFIELD SPIRITUALIST CAMP, Chesterfield. Book Shop, Marian Nevison. Rev. Mabel Riffle, Pres.

FT. WAYNE

FIRST CHRISTIAN SPIRITUAL CHURCH, State of Indiana chartered, 1118 Spring St. Services: Sun. 9:45 a.m. & 7:30 p.m. Wed. 2 & 7:30 p.m., Fri. 7:30 p.m. Rev. Chester Rhodes. Church phone E-1031. Pastor A-50433

HAMMOND

UNITED SPIRITUAL TEMPLE OF TRUTH, 469-471 E. State Street. Odd Fellows Hall. Services Sun. 7 p.m. healing. 7:30 p.m. service. Erma M. Paul, President.

FIRST PROGRESSIVE SPIRITUAL CHURCH, 229 Ogden St. Services, 2 hours each Sunday. Rev. Myrtle Wright, Pastor. Effie Duncan, Sec'y.

INDIANAPOLIS

SPIRITUALIST CENTER CHURCH, 2014 E. 10th St| Services Sun. 7:30 p.m. Wed. 2:30 & 7:30 p.m. Grace Driskel, Sec'y.

PROGRESSIVE SPIRITUALIST CHURCH, St. Clair and Park Ave. Services Sun. & Tue. 7:30 p.m. Rev. Ola Florence, Pastor 1929 Arrow; Harold Heald, Pres., 2250 Station.

SOUTH BEND

THE CHURCH OF SPIRITUAL TRUTH, U.C.M. No. 209, 519 South St. Joseph St. Lyceum and church school, Sun. 6 p.m.; Healing 7 p.m.; Worship and messages 7:30 p.m.; every third Sunday, worship 3 p.m.; message-circles 4 p.m.; carry-in-supper 5 p.m. Rev. C. Ruth Helm, Pastor and President; Mrs. Mary Joyce Schenck, Sec'y; Paul G. Helm, Sr., Treas.

FELLOWSHIP SPIRITUAL HAVEN, 1305 E. Sorin St. Pastor, Rev. Alice Gentry, L.U.S.A. Services Thur. 7 p.m., Sunday School Sun. 6:30 p.m. Evening Service 7:00 p.m. Healing anytime before 7:00 p.m. Conducted by Rev. Dewey Gentry, Sec'y.-Treas. All day meeting last Sun. of month.

KANSAS

WICHITA

THE SPIRITUALIST CHURCH OF OCCULT SCIENCE, 732 Pattie Avenue. Services Sun. 7:30 p.m. Rev. Maud K. Gates, Pastor.

UNITED MISSIONARY, N.S.A.C., 1446 Pattie Services Reg. Meeting Mon. 7:30 p.m. Class Fri. 7:30 p.m. Open to public. Nila Bowles, State Missionary. Jessica Reynard, Sec'y.

LOUISIANA

NEW ORLEANS

CHRIST CHURCH OF FAITH, HOPE & LOVE, 4428 Constance St. Services Wed. 7:30 p.m. Sat. 2 p.m. Sat. 2 p.m. Song Service, Messages, Healing. Rt. Rev. Fred O. Pfankuchen, Pastor; Rev. M. Wellbat, Ass't. L. P. Hatch, Sec'y.

FIRST CHURCH OF DIVINE FELLOWSHIP OF SPIRITUALISM, 823 Spain Street. Services Sun. 7:30 p.m. Healing Wed. 11: a.m. to Noon. Rev. Estella Dell, Pastor — Phone Whitehall 7-4107 — Rev. Harry L. Noblett, Assoc. Pastor. Fairview 0391.

MARYLAND

BALTIMORE

TEMPLE OF WISDOM SPIRITUAL SCIENCE CHURCH, 500 E. 39th Street. Services Wed. and Sun. 8 p.m. Bible Study Sun. 10:30 a.m. Devotion and development Wed. 2 p.m. Elizabeth Dennis, Pastor.

MASSACHUSETTS

AMESBURY

FIRST SPIRITUALIST CHURCH, I.O.O.F. Hall. Water Street. Services Sun. 3:30 p.m. Edward Jacks, Pastor. Zelma Dickens, Sec'y.

BOSTON

ST. AIDAN'S SPIRITUALIST CHURCH U.C.M., 329 Massachusetts Ave. Services Sun. 3 & 8 p.m. Tue. & Fri. 8 p.m. Rev. Dora Todd, Pastor. Phone KI 7-0513.

STAR LIGHT-HOUSE, 25 Huntington Ave. Services Fri. 7:30 p.m. Sun. 2 p.m. Rev. Auda E. Crocker, Pastor.

SUNSHINE CHURCH, 198 Dartmouth Street. Services daily 8 p.m. Sun. 2:30 and 7:30 p.m. Mr. Finley, Pastor.

BROCKTON

FIRST SPIRITUALIST CHURCH, Cor. Green and Glenwood Sts. Services: Thur. 7:30 p.m. Sun. 4 p.m. Circle, Healing 5:30. Evening 7 p.m. Rev. Anne Robbins, Pastor.

LYNN

FIRST SPIRITUALIST CHURCH OF LYNN, 196 Uniou St. Sun. 3 & 7 p.m. Monthly service 1st Thur. 7 p.m. July to Oct. Della Davis, Pastor. Ethel Eldridge, Sec'y. 16 Brookline Ave.

WEST GLOUCHESTER

MASSASOIT SPIRITUALIST CAMP, U.C.M., 19 Lincoln St. Services Sun. 3 & 7 p.m. Weekdays 7 p.m. Rev. Vivian L. Harvey, Pastor. Mildred Cook, Sec'y. Phone Glou. 3294.

MICHIGAN

ADRIAN

CHURCH OF UNIVERSAL TRUTH, 412 E. Maple. Services 7:30, 1st and 3rd Sun. of month. 2nd and 4th Sun. 2& 7:30 p.m. Rev. Berniece Case, Pres. Victor Bode, Sec'y.

BATTLE CREEK

THE SPIRITUALIST CHURCH OF DIVINITY, I.O.O.F. Temple. 36 South Ave. Services: Sun. 7 p.m. Birthday Supper 3rd and 5th Sun. Glenn R. Brenner, Pres. Rudy Maiers, Vice-Pres.

LIGHT OF UNDERSTANDING SPIRITUAL CHURCH, 526 Hubbard Street. Services 2nd & 4th Sun. 3:30 & 7:00 p.m. Co-operative supper, 5:30 p.m. Other Sundays, Services 7:00 p.m. Healing each Sun. Bible class Fri. 7:30 p.m. Rev. Drusilla Shelton, Pastor. Rev. Robert Shelton, Co-Pastor. Mrs. Gladys Shaeffer, Sec'y. All of 504 Hubbard St. Phone WO 2-2044.

CHURCH OF SPIRITUAL TRUTH, 28 W. Fountain St. Services Sun. 11 a.m. 2nd Sun. Month, family day, dinner and afternoon services or seance. Rev. Wm. R. Aldred, Pastor.

BENTON HARBOR

THE FIRST CHURCH OF HIGHER SPIRITUALISM, 867 E. Empire Ave. Services, Dev. Class Mon. and Thur. 9 p.m. Rev. Zenas Disbrow, Pastor. Phone WAlnut 5-5381.

COLDWATER

TWO WORLDS SPIRITUALIST CHAPEL, Flandermeyer Bldg., 2nd Floor. Seances Thur. and Fri. 8 p.m. Minister, Rev. Warren M. Smith, 2672 Coldwater Lake. Church services in fall.

DETROIT

FIRST PSYCHIC CHURCH OF BRIGHTMOOR, 21729 Fenkell. Developing class Tue. 8 p.m. Sunday service 7:30 p.m. Rev. Carroll Ware, Pastor. Rev. Katherine K. Cation, Sec'y.

TRINITY SPIRITUAL CHURCH, 2501 Copein Ave. at Vernor Highway E. Wed. 7:30 p.m. Discussion class. Sun. 7:45 p.m. Church service. Mable Allison, President; Violet Williams, Secretary.

ALL SOULS MEMORIAL CHURCH, (I.G.A.S.), Priscilla Inn, 2619 Cass Ave. Services. Healing, Sun. 7:30 p.m., Worship, 7:45 p.m. Rev. Constance Newby, Minister. Phone UN 1-3346.

DIAMONDALE

SPIRITUALIST EPISCOPAL CHAPEL OF TRUTH, 4345 Michigan Rd., M.99, R.F.D. No. 1, Services and Sunday School, Sun. 10:30 a.m., Worship 7:30 p.m. each Sun. & Wed. Class Mon. & Thur. 8 p.m. Rev. Margaret Hosmer, Pastor. Phone Niagra 6-5662.

EATON RAPIDS

JOHN W. BUNKER MEMORIAL S.E.C., 101 E. Hamlin St. Rev. Ruth L. Walling, Pastor. 10 a.m. Sunday School; 11 a.m. Morning Worship Service; 7:30 p.m. Healing, Sermon & Communication Service.

FERNDALE

METROPOLITAN SPIRITUALIST CHURCH OF GREATER DETROIT, MSSAC, Ferndale Women's Club Bldg., 1256 W. Nine Mile Rd. Services: Sun. 7:30 p.m., 2:30 and 7:30 on 2nd Sun. of month, Oct. thru June, with dinner 5 p.m. Pastor-Pres., Margaret McDaniel, JUniper 8-2723. Sec'y., Marie Porman, 16216 W. 11 Mile, Southfield. Phone ELgin 6-4771.

FLINT

SPIRITUALIST EPISCOPAL CHURCH, 2801 N. Ave. A. Services Sun. 7:30 p.m. Noah Rice, President.

THE FIRST SPIRITUALIST CHURCH, 118 E. Belvidere Ave. Services Sun. 7:30 pm. Rev. Pearl V Reinhardt, Pastor. 412 McCreery St., Flint, Mich. Phone CE 9-1022.

GRAND RAPIDS

UNIVERSALIST CHURCH OF GOOD WILL, 802 Wealthy, S.E. Services Sun. 3:30 & 7 p.m. Wed. and Sat. 8 p.m. Rev. Emma Farrington, Pastor. Phone GL 1-0128.

SPIRITUAL LIGHTHOUSE OF TRUTH, Maccabee Bldg., 126 Sheldon Ave. Services Sun. 3:00 and 7:00 p.m. Tue. and Thur., 8:00 p.m. at 254 La Grave Ave., Rev. Ernest Gleason, Pastor. Phone 9-0763.

JACKSON

UNIVERSAL SPIRITUALIST CHAPEL, 1014 Leroy St. Sun. Services 3 & 7:30 p.m. Phone STate 2-1933. Rev. James Tingley, Pastor. Mrs. Ella Gulick, Sec'y., 115 Ellery St. Phone STate 2-1262.

THE AQUARIAN CHURCH, 1636 E. Michigan Ave. Services Sun. and Wed. 7:30 p.m. Pastor, Rev. Harold C. Durbin, Presiding Clergyman. Secretary, Mrs. Fern I. Detwlyer, 549 Woodward Ave., Ph. ST 2-5545.

KALAMAZOO

CHRISTIAN SPIRITUALIST CHAPEL, 827 N. Church St. Services: Sun. 3 & 7:00 p.m. Founder and Pres., Dr. Beth Roche. Phone 4-2961.

LANSING

LANSING SPIRITUALIST EPISCOPAL CHURCH. 700 S. Holmes St. Services: Sunday School Sun. 10 a.m. Worship Sun. 7:30 p.m. Healing & Worship Wed. 7:30 p.m. Uufoldment Class Mon. 7:30 p.m. Rev. Ella J. Sutton, Pastor. Phone IVanhoe 5-2358.

MUSKEGON

SPIRITUALIST GOSPEL MISSION, 1218 Kenneth Street. Services: Sun. 10 a.m., Healing Circle 2 p.m. Healing Service 7:30 p.m., Eve. Service 7:45 p.m., Fri. 7:30 p.m. young people meet. Rev. Catherine Perry, Pastor.

TEMPLE OF SPIRITUAL LIGHT, 1404 8th St. Services: Sun. 7:15 p.m. 1st Sun. of month, 3:30 & 7:15 p.m. Mr. John Harman, Pres.

MUSKEGON HEIGHTS

FIRST NATIONAL SPIRITUALIST CHURCH, 2101 Jefferson St. Sun. 7:00 p.m. Healing, 7:30 p.m. Devotional service and messages. Trumpet and Materialization by App't. Rev. Wm. R. Adred, Pastor. Phone 2-5820.

PONTIAC

CHRISTIAN PSYCHIC SCIENCE CHURCH, 30 Whittemore St. Services Sun. and Wed. 8 p.m. Rev. Horace J. Drake, Pastor. Phone FE 2-7657 or FE 4-7932.

ROSEVILLE

CHURCH OF HARMONY, 17359 Roseville Blvd. Services: Sun. 7:30 p.m. Rev. Shirlela De Brezon, Pastor. 18429 Meier Rd., Roseville.

MINNESOTA

MINNEAPOLIS

THE SECOND SPIRITUALIST CHURCH, 23rd and Lyndale Ave. Consultations Thur. 2-4 p.m. Services Sun. 7:30 p.m. Rev. John Koorn, Pastor. Phone JA 9-6706. Eve Adamson, Sec'y.

CHRISTIAN MINISTRY, 614-620 E. 15th St., Services: Sun. 11 a.m., 3 & 7:30 p.m. Midweek, Wed. 7:45 p.m. Rev. Henry M. Paulson, Pastor.

OUR SPIRITUAL SHRINE CHURCH, 2409 Chicago Ave., Chartered under the National Federation of Spiritual Science Churches. Sunday evening service 7:30 p.m. Rev. Lourenda Cotter, Pastor.

SPIRITUALIST EPISCOPAL CHURCH, 3248 Park Ave. Services Sun. 3:30 & 7:30 p.m.; Refreshment 5:30 p.m.; Priv't. Consul't. Thur. 1 p.m.; Message Service 7:30 p.m.; Ladies Guild, 1st Thur. of month. Rev. Clara S. Johnson, Pastor. TA 3-7915.

ST. PAUL

SPIRITUAL SCIENCE SPIRITUALIST CHURCH, 496 Endicott Bldg., 4th fl., Robert St. Entrance. between 4th & 5th. Services Sun. 11:15 a.m. Mrs. Ray Haberkorn, Sec'y. Phone CA 6-4815.

SPIRITUALIST EPISCOPAL CHURCH OF DIVINE TRUTH, 496 Holly St. Services Sun. 11 a.m.; All message service 1st Sun. of month :730 p.m. Study group Wed. 8 p.m. Rev. Ethel Colby Holzman, Pastor.

MISSOURI

KANSAS CITY

ETHELAINE CHAPEL, 4317 State Line, Science of Progressive Life Assn. No. 2. Services Sun. 7:30 p.m. Rev. Minnie McDonald, Pastor. Phone WEsport 1-9651.

PSYCHIC SCIENCE ASS'N., Church of Light and Truth, Inc., United Christian, 500 W. 13th. Services Sun. and Wed. 7:30 p.m. Rev. Leta Goff, Pastor.

ST. LOUIS

PSYCHIC CENTER CHURCH, Ind. Assembly of Mo. 3813 Washington Blvd. Services Sun. 7:30 p.m. Thur. 8 p.m. Rev. Ida F. Eggers, Minister. Phone FR 1-4386.

ADVANCED SOUL CHURCH, 4408 North 19th Street. Services Sun.-Tue. 2:30 & 8 p.m. Lecture, Healing nad Consul. Rev. Dr. Josephine Erhart, Ph.D., Pastor. Phone CE 1-6888.

SPIRITUAL CHURCH OF TRUTH, 3333 Indiana St. Services Sun. and Wed. 7:30 p.m. Consul'ts.by App't. Rev. Collins Paxton, Pastor. Phone PR 1-0214.
(closed for vacation)

CHURCH OF THE THREE ROSES, 3754 South Spring Ave. Services Sun. 7:30 p.m., Thur., 1:30 & 7:30 p.m. Healing by Appt. Unfoldment class. Rev. Angela Helfrich and Dr. Joseph Helfrich, Pastors. Phone PR 3-0810.

CHURCH AND INSTITUTE OF MYSTIC MIND SCIENCE, 5862 Delmar. Services Sun. 9:30 a.m. and Wed. 8 p.m. Rev. Bernice G. Bennett, D.D., Pastor.

SOUL SCIENCE CHURCH, MelBourne Hotel, Xavier Room, 2nd Fl., Lindell Blvd. at Grand. Sun. 7:45 p.m. Iona Brandt, Pastor. Home, 3683 Dover Pl. Phone VE 2-1116.
(closed for vacation)

PSYCHIC SCIENCE Church of Light and Truth, 2604-A Cherokee St. Room 5. Services Sun. 2:30 & 8 p.m. Thur. 1-4 p.m. & 8 p.m. Rev. L. Kube & Rev. M. Hackman, Pastors. Healing and Consul't. PRospect 2-3536.

NEBRASKA

LINCOLN

FIRST TEMPLE OF SPIRITUAL TRUTH (I.G.A.S.) Services Sun. 7:30 p.m. I.O.O.F. Hall, 1108 L. Street. Rev. Lionel P. Everman, Pastor. Phone Hemlock 2-3486. Home add., 1145 E. St.

NEW JERSEY

CAMDEN

THE FOURTH SPIRITUALIST CHURCH, 28 North 26th Street. Services Sun. 10 a.m. Lyceum 11 a.m. Church Wed. 7:45 p.m. Rev. Elizabeth Giberson, Pastor. Phone Belmont 5-4668.

EDISON

SPIRITUAL GUIDANCE CHAPEL, 43 Parker Rd. Phone LI 8-6219. Services Tue. 8 p.m. Rev. William Lemkul, Pastor.

ELIZABETH

7TH CHURCH OF PSYCHIC Science, 415 Madison Avenue. Services Wed. 2 & 8 p.m. Sun. 8 p.m. Rev. V. Fleischman, Pastor.

FIRST SPIRITUALIST CHURCH OF THE TRUE GOSPEL. 31 Rahway Ave.: Message service Sun. & Thur. 2 p.m.; Tues & Thur. 8 p.m.; and 2nd & 4th Mon. of each month Trance. Rev. Allan Lynde, Phone Eliz. 3-0298.

NEWARK

PSYCHIC SCIENCE TEMPLE, 532 Springfield Ave. Services: Wed. 7 p.m. Rev. Dorothea Morris Mackin & Neil T. Mackin. Thur. 7 p.m. Rev. Louise Brennan. Dr. 7 p.m. Rev. Dorothea C. Dencer; 1 p.m. Wed. Thur. Fri. Rev. Rebecca Barrett. Sun. 3 & 7 p.m. Staff of guest Ministers.

MOTHER TEMPLE OF PSYCHIC SCIENCE, 532 Springfield Ave. Services: Tue. 1 & 7 p.m. Rev. Dorothea C. Dencer, Mediator. Phone HU. 2-1773.

PATERSON

CHURCH OF SPIRITUAL FAITH INC., 541 E. 25th St. Services Sun. 11 a.m. & 7:30 p.m. Wed, and Fri. 2 & 7:30 p.m. Rev. Myrtle E. Morse and Rev. Rufus A. Pratt, Pastors. Phone LA 3-0979.

SEWELL

CHURCH OF SPIRITUAL TRUTH, Clarksboro Rd. & Jefferson. Services Wed. & Sat. 8 p.m.; Study groups Sun. Rev. Eva V. Berry, Pastor.

TRENTON

SPIRITUALIST FRIENDLY CHURCH, 700 Liberty St. Services Sun. 8 a.m. Rev. Adah Ross Crew, Pastor. Telephone 3-0234.

UNION CITY

SPIRITUAL CHURCH OF DIVINE GUIDANCE, 3703 New York Ave. Services: Sun. 7:30 p.m. Tue. & Thur. 1:30 p.m.: Fri. 8 p.m. Mrs. Carrie Kellenberger in charge Thur.; Rev. Ann Rugar Pastor, in charge other services.

SPIRITUAL CHURCH OF DIVINE HEALING, 1000 New York Ave. Rev Elsie T Richter, Pastor. Sun. 7:30 p.m.; 1s & 4th Thurs. 2 & 8 p.m., Pastor in charge; Tues. 2 & 8 p.m.; 1st & 3rd. Fri., 8 p.m., Rev. Fred Boeck. 2nd & 4th Thur. 2 & 8 p.m., Rev. M. Corb; 2nd & 4th Fri., 8 p.m., M. A. Hutter: 3rd Sat. in month, 8 p.m., Social. Healing at all services.

NEW YORK

ALBANY

FIRST SPIRITUALIST CHURCH, 460 Western Ave. Services Wed & Sun., 7:30 p.m. Rev. Claire White, Pastor.

BATAVIA

CHURCH OF UNITY SCIENCE, 6 Bank Street. Services Sun. 8 p.m. Worship and spirit greetings. Thur. 8 p.m. Study, Message and Social. Mediums Day 1st Sun. of month. 3 p.m. Dinner 5 p.m. Circles 6-8. Reg. Services 8 p.m. Rev. Ethel L Ames, Pastor. Rt. 3, Box 1120. Phone 5176.

BINGHAMPTON

TEMPLE OF TRUTH CHURCH, 65 Standish Ave., Hill Crest. Sun. 2 p.m. Worship, Spirit greeting. Lyceum. 1st Sun. Mo. Mediums Circle 5 p.m. Wed. 2 & 7 p.m. Social and Message circle, at 5 Hyden St. Class Fri. 7:3: p.m. Rev. Mae M. York, Pres. and Pastor. Phone RA 4-1197 or RA 2-1051.

BROOKLYN

TEMPLO ESPIRITUAL de JESUS AMOR Y PAZ, 219 Roebling St. Services Thur. 8 p.m. Sun. 2 p.m. Margarita Rosa Cabrera, Pres.; Louis Hernandez, Vice-Pres.

BUFFALO

UNITY SPIRITUALIST CHURCH 2160 Fillmore Ave. at Leroy Ave. Services Sun. 7:45 p.m. Medium's Day 1st Sun. of Mo. 3:30 - 7:45 p.m. Hot dinner at 5:30 p.m. Rev. Margaret Hauth, Pastor.

SPIRITUALIST CHURCH OF ETERNAL BROTHERHOOD, 1980 Bailey at Hazel. Services Sun. 7: 45 p.m. 1st Sun. month, 3:30 & 7:45 p.m. Lyceum 7 p.m. Mid-week. Wed 8 p.m. Rev. D. Mona Berry, N.S.T., Pastor.

UNIVERSAL HARMONY TEMPLE, 178 Olympic Ave. Services Sun. 7:45 p.m., with healing. Thur. 2 & 8 p.m. All message service. Rev. Rosaline K. Glasser, Minister. Rev. Hazel Ossman, Ass't. Minister. Phone FI 6223.

CORNING

UNIVERSAL SPIRITUALIST CHURCH, Odd Fellows Temple. Services Sun. 7:30 p.m. Medium's Day, 3rd Sun. month. Rev. Jaroslav Tuma, Pastor.

CORTLAND

FIRST SPIRITUAL AND DIVINE SCIENCE CHURCH, 97 Owega St. Services Sun. 11 a.m. Healing and Message circle Wed. 8 p.m. Rev. Kathryn Daines, Pastor. Rev. Carroll Badman & Howard Sampson, Co-Pastors. Rev. Melessa Miller, Lecture-Healer. Mable Smith, Healer. Ailene Badman, Music and Healer.

JAMESTOWN

JAMESTOWN SPIRITUALIST CHURCH, 503 E. Second Street. Regular service Sun. 7:30 p.m., 4th Sun. of month 3:30 & 7:30 p.m. Rev. Raymond C. Torrey, Pastor. Bessie B. Torrey, Ass't. Pastor.

JASPER

GOLDEN ERA WIGWAM SPIRITUALIST CAMP, G.A.S. Services Sun. 2 p.m. by Pastor Mrs. Ruth Gerould. A'sst. Pastor Mrs. Mildred Jones. Sec'y. Ruth Lorrow of Canisteo. Every 4th Sun. Medium's day, guest workers. Supper at 4 and circles 6 p.m.

LOCKPORT

LOCK CITY SPIRITUALIST TEMPLE, 11 Cottage Street. Sunday evening services at 7:30. Medium's Day, third Sunday at 3:30 and 7:30. Hot dinner served at 5 p.m. Mrs. Rom. Christie, Sec'y. 3-6018.

ROCHESTER

SPIRITUAL CHURCH OF DIVINE LOVE, 35 Richmond Street. Services Wed. 8 p.m., Sun. 11 a.m. Medium's Day, 2nd Sun. month. Rev. George P. Woods, Pastor. Rev. Nadien Wood, Co Pastor.

PLYMOUTH SPIRITUALIST CHURCH, Plymouth and Flint Street. Services Sun. 3:30 p.m. and 7:30 p.m. Guest Mediums 2nd and 4th Sun. of month. Hot dinner served every Sunday, 5:30 p.m. Rev. Eleanor Gutzmer, Pastor, Dorothy Callahan. Secretary.

SYRACUSE

WAYSIDE SPIRITUALIST CHURCH, 220 E. Washington Street. Services Sun. 7:45 p.m. Rev. Luania Caley, Pastor. Rev. Gertrude Brown, Sec'y; Rev. Earl Young, Ass't. Pastor.
(closed for vacation)

FIRST SPIRITUALIST CHURCH, 535 Oakwood Avenue. Services - Sun. and Wed. 7:30 p.m. Margaret H. Tice, Pastor and President. Phone HO 8-5638. M. Frances Morse, Sec'y.

UTICA

CHRISTIAN SPIRITUALIST CHURCH, Maher Bldg., Seneca St. Entrance. Services Sun. 3 & 7:30 p.m. 2nd Sun. month, supper 5 p.m. Rev. Mabel R. Hammel, Minister. Mrs. Rena Farle, Sec'y.

LONG ISLAND, N. Y.

HOLLIS, L. I.

CHAPEL OF SPIRITUAL TRUTH. Services 1st, 3rd & 5th Sundays of month, 7:45 p.m. Rev. Henrietta L. Cox, Pastor. Phone OLympia 7-9497.

WEST HEMPSTEAD, L. I.

SPIRITUAL CHURCH OF MAGDALENA, 559 Henry Street. Sun. and Wed. 8:00 p.m. Wed. 2:00 p.m. Thur. 10 a.m. Phone IVanhoe 1-3404. Rev. Marion G. Miller, Pastor.

NEW YORK CITY

CATHREDRAL OF FAITH, 41 West 73rd St. Phone TRafalgar 3-0994. Bishop Richard Renardo, Pastor. Sun. Worship & Healing 6:15 p.m. Messages 7:30 p.m. Wed. & Sat. 1 p.m. messages nad Wed. & Fri. 6:30 p.m. Air conditioned Chapel.

TEMPLE OF LIGHT (L.A.S.) 152 West 42nd St. (Suite 708). Marion Owens, Minister. Address & Healing Sun. 11 a.m. Holy Communion 1st Sun. month. Sun. 7 p.m. visiting ministers, messages. Tue., Thur., Sat. 2 & 7 p.m. Fri. 2 .pm. messages. Sun. 3 p.m., Fri. 7 p.m., Rev. Allan Lynde. Study-unfoldment class Mon. 7:45 p.m. Rev. Marion Owens. Elsa Siemsen, Sec'y. Phone EXeter 2-1037.

UNITED SPIRITUALISTS' CHURCH, 213 W. 53rd St., Room 402. Services: Worship, Healing & Lecture Sun. 2:30 p.m. Wed. & Sat. 1-3 p.m.; Sun., Tue., Wed., Fri., 7:30-9 p.m. Healing 1st Sun. month 2:30 p.m. Ministers, Sylvia Brooke & Matha Feldstein.

SPIRITUAL SCIENCE MOTHER CHURCH, INC., Studio 1010, Carnegie Hall, 56th St. and 7th Ave. Ent. Sermon and Message service Sun. 7:30 p.m. Rev. Glenn Argoe, Minister. Message Services: Tues. 5:30 to 7:30: Wed. 2 p.m.: Fri. 5:30 to 7:30. Phone COlumbus 5-2952 for Special Events.

THE FRANCESCAN ORDER OF GOOD WILL AND HARMONY 1991 Arthur Ave. (Bronx). Services Sun., Mon. & Wed. 7:30 p.m. Class Thur. 8 p.m. Rev. Angela J. Sessa, Pastor, L. Sessa. Pres. Phone TRemont 8-9134.
(closed for vacation)

HELEN BRAND MEMORIAL (I.A.G.S.) Studio No. 36, 1425 Broadway Studios, near 40th Street. Services each Sun. 2:30 p.m. Rev. Hazel Brand Herrejon, Minister.

THE NATIONAL CONGRESS OF HEALERS AND SPIRITUAL CONSULTANTS INC., American Metaphysical Foundation Building, 211 West 57th St. Services Fri. 8 p.m. Founders-Pastors, Rev. George H. Clark, Presi; Rev. Elsa E. Strassburger, Sec'y. and six local pastor-healers. Mail address 983 Ogden Ave., N. Y. 52, N.Y. JE 6-2457. (Sec'y. Treas.)

CENTER OF DIVINE GUIDANCE, 118 W. 57th St., Studio 229, Great Northern Hotel. Services: Message Services Sun. 7 p.m. Thurs. 10 a.m. & 7 p.m. Fri 2 pm. Classes Wed. 2 p.m. Fri. 8 p.m. Rev. Martha K. Seidler, Pastor. Phone CIrcle 5-4915 or GEdney 9-5368.

FIRST CHURCH OF SPIRITUAL VISION, 100 W. 72nd Street, Room 301. Message Services Tues. & Fri. 6-9 p.m. Thur. and Sat. 1-3 p.m. Sunday 6 p.m. - Healing & Worship. Rev. Angela V. Cali Wanderer, Pastor. Phone TRafalgar 3-8525. Dev. Classes.

LITTLE CEDAR CHURCH. 100 W. 72nd Street, Room 401. Services: Sun., Tues., Fri. 7 p.m. Wed. 1:30 p.m. Rev. Beulah H. Brown, Pastor Phone: Res. EN 2-7693; Church, TR 3-7880.

SPIRITUAL CHURCH OF PEACE. Sherman Square Hotel, Room 225, 2039 Broadway, Between 70 & 71st. Sun. & Fri. 7 p.m. Tues. 2 & 7 p.m. Rev. Marguerite M. Heaney, Minister Phone TRafalgar 7-5331.

CHRIST'S SPIRITUALIST CHURCH (I.A.S.) 152 W. 42nd Street, room 708. Address and message service Sat. 7 p.m. Rev. Joseph Bunkovsky, Pastor.

THE TEMPLE OF THE NEW DAWN, INC., 211 West 57th St. Sun., 3 p.m., Universial Service, timely talk, meditation, healing service, cosmic message, music. Rev. Nesta Kerin Crain, Dorris Herzog, John J. Besante, Ann Kozak.

FIRST UNIVERSAL SPIRITUALIST CHURCH, Studio 504, 111 W. 57th Street. Services Sun. 8 p.m. Rev. Clifford Bias, Minister; Rev. Aneta Longegran, Assistant.

CATHEDRAL OF GOD, INC. 53 W. 82nd St., up stoop, front. Message services: Tues. & Thur. 7:30 p.m. Sat. 3:30 p.m.; Rev. V. Barbara Lesnowich, Minister. AP 7-0338.

THE NATURAL SCIENCE CENTER, INC., Hotel Wellington, 55th St. and 7th Ave. Room 220. Classes Mon. 8 p.m. Healing, Color, General. Rev. George J. Smith, Pastor. Phone LI 4-9771. Rev. Virginia Myott, LI 4-9771.

SPIRITUAL AND ETHICAL SOCIETY, Sun. 3 p.m. at 111 W. 57th St. Room 503—On Fri. 8 p.m.—at Fred Schneider Memorial Center, 608 W. 140 St. Apt. 15—Discussion, Mediumship & Social. Mrs. June Schneider, Pastor.

UNIVERSAL TEMPLE OF SPIRITUAL TRUTH, INC. 2415 Morris Ave. Bronx, Apt. 3G (St. Fl.) Services-Sun., Wed. 7:15 p.m. Afternoons Mon. 2 p.m. Class-Mon. 8 p.m. Minister-Rev. Zara Lakes, Phone CY 5-8776 or WA 7-0014.

THE TEMPLE OF SPIRITUAL GUIDANCE, THE CAULDRON, 112 W. 45th St. (Off 6th Ave. 1 flight up) Sun. 8 p.m. Rev. Leo Louis Martello, Pastor. Phone LEhigh 5-5402.

DIVINE CHURCH OF METAPHYSICS, Room No. 309, 1674 Broadway (near 52nd St.) Message Services: Sat., Sun., Tues., Thurs., Fri. 8 p.m.; Sun. 3 & 5 p.m.; Wed. 2 p.m. Dr. Sant Ram Mandal of India. Phone IN 3-5827.

NEW YORK CENTER, S.P.S., INC., Suite 1208-09, Hotel Great Northern, 118 W. 57th Street. Rev. Pierrette S. Austin, Director. Miss Grace Emmerson, Sec'y

OHIO

AKRON

ST. PAUL'S SPIRITUALIST CHURCH, 60 N. Arlington St. Services Sunday 7:30 Wed. Message Service 7-9 p.m. Lecturer & Medium, Clara Stull. Phone SH 5-3555. Pres. Wm. Irwin.

ASHTABULA

FRIENDS TEMPLE OF SPIRITUAL TRUTH, 1555 Laird Drive. Services every Sunday and Wednesday Evening, 7-7:30 Healing, 7:45-9:30, Lecture and Spirit Greetings. Rev. E. A. Higley, Pastor. Co-Pastors, Rev. Jane Higley, Rev. Margaret Caughman and Rev. David Podmore; Mrs. Edward Johnson, Sec'y.

CLEVELAND

UNIVERSAL CHURCH, 2066 W. 59th Street. Services Sun. Prayer for sick, 6:30. Con's. 7 p.m. Service 7:45 p.m. Rev. Myrtle Sizer, Pastor; Rev. Clara Todten, Ass't Pastor.

THE WHITE TEMPLE OF SPIRITUALIST FAITH, 1885 Fulton Road. Services Sun. 3 & 7:45 p.m. Fri. 8 p.m. Rev. I. L. Peterson, Rev. Shirley May Grampa, Co-Pastors. Phone WOodbine 1-6180.

CINCINNATI

UNIVERSAL BROTHERHOOD OF THE COSMIC AGE OCCULT SCIENCE TEMPLE, 3756 Reading Rd. Services Sun. only, 9:45 a.m. Master teach., 10:45 a.m. Worship. 7:45 p.m. Service. Rev. Emil J. Schmidt, leader. Phone WO 1-0506 or MO 1-8597.

TOWER OF LIGHT CHURCH, OF SPIRITUAL SCIENCE, U.S.A. Memb.) 2420 Copeland St. Half Square W. Peebles Cor. Services Sun. 2:30 p.m. Day and evening classes. Rev. Paul N. Straky. Ch. Phone AV 1-2497. Res. Ph. CO 1-4682.

THE BEACON SCHOOL OF LIGHT STUDY GROUP, 208 W. 14th St. DUnbar 1-3227. Meeting 2nd and 4th Wed. and 3rd Sun. each month. Visitors welcome.

COLUMBUS

SPIRITUALIST CHURCH OF SPIRIT REVELATION, 241 W. Hubbard Ave., Sun. and Wed. 7:30 p.m.; mesage service, fourth Fri. 8 p.m. Mrs. Chas. Mitchell, Pres., phone AX 9-2775; Rev. Elizabeth M. Lannon, Pastor and Sec'y.

GUIDING LIGHT CHAPEL, 1250 North High Street. Services Sun., Tues., Thurs. 7:30 p.m. Rev. William Keller, Pastor. Phone WA -6048.

TEMPLE OF PSYCHIC PROPHECY, 2495 N. 4th St. Services: Sun. & Wed. 7:30 p.m. Ladies Aid Wed. 1 p.m. Rev. Nancy A. Robinson, Pastor. Phone AM 8-9125. Assoc. Pastor & Pres., Rev. Pearl Martin, 2986 Azelda Ave. Phone AM 8-4644.

TRUTH TABERNACLE, cor. 9th & Indianola Aves. Services Sun. and Tues. 7:45 p.m. Divine Healing at both services. Rev. Curtis V. Morris, Pastor. Church office 160 Little Flower Lane, Columbus. Phone BE 1-4489.

CHRISTIAN SPIRITUAL CHURCH, 2233 Summit Street. Services: Sun. & Wed. 7:30 p.m. Worship, healing, messages. Mary Walpole, Sec'y. Church ph. AM 7-5171. Pastor, Inez Dreibelbin, CA 8-3945

THE FIRST SPIRITUALIST CATHEDRAL, Sixth and State Street. Services Sun. & Fri. 7:30 p.m. Rev. Ralph A. Whitney, Pastor. Mabel Lowes. Sec'y. Ch. Phone CA 8-1112. Pastor's Phone CL 2-1843.

FEDERATION SCIENCE CHURCH, 1034 Neil Ave. Services: Sun. 7:45 p.m.; Wed. 8 p.m.; Seance 3rd Fri of month, 8 p.m. Rev. Nellie C. Brown, Pastor.

GUIDING LIGHT CHAPEL, 1250 North High Street. Services Sun., Tue., Thur. 7:30 p.m. Rev. William Keller, Pastor. Phone WA-6048.

DAYTON

THE UNIVERSAL TEMPLE OF TRUTH FOUNDATION, 2nd & Ludlow, Miami Hotel, Aviation Room. Services Sun. 4 p.m. Rev. Gladys Nell, Steffen Tharp, Pastor.

CENTRAL SPIRITUALIST CHURCH, Haynes and Hulbart Sts. Services: Sun. 7:30 p.m. Acting Pastor, Leverne Kuhn, Columbus, O. Franklin Holland, Pres. CL 6-2202-Dayton.

EAST LIVERPOOL

FIRST SPIRITUALIST CHURCH, 245 W. 6th St. Services Sun. and Mon. 7:30 p.m. Sara H. Bowersock, Pres.; Mary M. Martin, Sec'y. P.O. Box 501, E. Liverpool, Ohio.

FREMONT

FIRST SPIRITUALIST EPISCOPAL CHURCH. Taft at Charles Sts., near Napoleon St. Services each Sun. 3 p.m. Rev. Luella M. Morrison, Pastor. Phone FEderal 2-7534.

MARION

MEMORIAL SPIRITUAL CHURCH, 122 W. Church Street. Services Sun. 7:30 p.m.

MASSILON

THE FIRST SPIRITUALIST CHURCH, 224 North Ave. N.E. Services: Sun. 7:45 p.m. Lecture and messages Mary Church, Rec. Sec'. Phone Canton Hyacinth 9-5542.

STUBENVILLE

FIRST SPIRITUALIST CHURCH, 207 N. 6th St. Services Sun. 7:45 p.m. Rev. Cora Yocum, Pastor. Isabella Harding, Sec'y.

TOLEDO

CHRISTIAN SPIRITUALIST CHURCH, 1222 Erie St. Cecil Engle, Pastor.

FIRST SPIRITUALIST CHURCH OF TOLEDO, 636 Western Ave. (at Field). Services Sun. & Tues. 7:30 p.m. Rev. Fred L. Felix, Pastor; Sylvia Haynes, Sec'y. Church phone CH 9-5389.

WARREN

CHRIST UNIVERSAL SPIRITUAL CHAPEL, 403 Atlantic, N.W. Services Sun. 2:30 p.m. Rev. Sally Murray, Pastor.

SPIRITUALIST CHURCH OF TRUTH, Grotto Hall, 480 W. Market St., Services Sun. 2:45 p.m. 1st and 3rd Tues., of month. Healing and messages. Martha Dawson Aman, Pastor, 1817 Youngstown Rd. Phone 3-0736. Bessie Thomas, Sec'y., OL 4-8898.

YOUNGSTOWN

FIRST SPIRITUALIST TEMPLE, 323 W. La Clede. Services Sun. 3 p.m. Lecture & Messages. Phoebe M. Crowley (Miss), President, 30 Willis Avenue, Youngstown, O.

SPIRITUAL UNITY CHAPEL, 1135 Lloyd Ave. Sunday School and worship, Sun. 11 a.m. Lecture, healing and messages, 7 p.m. Prayer and healing Fri. 7 p.m. Rev. Pearl Thomas, Pastor. 3022 Castalia Ave. Phone RIverside 3-9538.

OKLAHOMA

OKLAHOMA CITY

SPIRITUAL LIFE SCIENCE CHURCH, 316 S.W. 22nd St. Florence Heistand, Minister. Vernon Hendry, Co. Sec'y. Phone MElrose 2-3488. Sunday School 10:30 a.m. Evening services 8 p.m. Sun.

CENTRAL SPIRITUALIST CHURCH, N.S.A.C., 1005 N. Harvey. Services Sun. Lyceum 10:30 a.m. Eve. 7:45 p.m. Message Wed. 7:45 p.m. Carrie H. Hewett, Pastor. Lester C. Scoles, Pres.

TULSA

FIRST UNITY SPIRITUAL SCIENCE, 711 S. Cheyenne. Services Mon. and Wed. 8 p.m. Healing at both services. Rev. Orpha C. Beaulieu, Minister, Phone FIllmore 5-3394. Rev. Fay Alexander, Ass't., Phone TEmple 5-2133. Margaret M. Marler, Sec'y., Phone CHerry 2-8021.

CHURCH OF THE PSYCHIC SCIENCE (UHF) Pastor, Rev. Hazel Milliken, Phone Luther 3-2883. Ass't. Pastor, Rev. Margaret Purkey, Luther 7-8626. Sec'y. Office, P.O. Box 3115, Whittier Station, Tulsa, Oklahoma.

OREGON

CANBY

FIRST SPIRITUAL RELIGIOUS ASS'N. OF CLACKAMUS CO., INC., Rt. 1, Box 575. New Era Camp Services every Sunday 10:30 a.m. Rev. Lester Hess, Pres.; Rev. Beatrice Gainer, Treas. Phone Canby 3915. Ruby Vigelius, Sec'y Rt. 1—Box 575, Canby.

GOLD HILL

UNIVERSAL CHURCH OF THE MASTER, R. Rt. 1, Box 161 on Highway 99. Services Sun. 8 p.m. M. M. Kruse, D.D., Pastor.
(closed for vacation)

PORTLAND

THE FIRST SPIRITUALIST CHURCH, N.S.A., Redmans Hall, 1510 S.E. 9th Avenue and Hawthorne Blvd. Services: Sun. 7:00 Healing. 7:30 p.m. Service

SPIRIT GUIDED FRIENDS, INC., "Christion Spiritualists." Temple at 5729 S.E. Boise. Services Sun. & Wed. 8 p.m. Healing at all services. Minster, Rev. Jean Krause. Phone PRospect 1-8986; Sec'y, Dulcie Jackson.

THE FIRST SPIRITUALIST CHURCH, 5123 N.E. 21st Ave. Services Sun. 7:15 p.m. Rev. Alma Gudhart, Pastor. Phone ATlantic 1-4541.

PENNSYLVANIA

HARRISBURG

FIRST SPIRITUALIST CHURCH OF HARRISBURG, 607 N. 2nd St. Services Sun. 2:30 p.m. Sept. to June. Freda Marburger, Sec'y. PO. Box 587. (closed for vacation)

PHILADELPHIA

UNIVERSAL SPIRITUALIST BROTHERHOOD CHURCH, Rising Sun & Park Aves. Services Sun. 3:30 p.m. Lecture & Healing 7:30 p.m. Healing 7:45. Lecture and Messages Wed. 8 p.m. Healing & Messages. Rev. Anna K. Rose, Pastor.

DOROTHEA PSYCHIC CENTER, 5307 Walnut Street. Message Service Tues. & Thurs. 7:30 p.m. Ladies Circle Wed. 1:30 p.m. Rev. Ruth B. Gallagher, Pastor. Chas. W. Gallagher, Pres.; Margaret Beecher, Sec'y. Phone SH 8-0637.

FIRST ASSOCIATION OF SPIRITUALISTS, Master and Carlisle Sts. Services Sun. 3:30 & 8 p.m. Lyceum 2 p.m. Wed. 8 p.m. Message service. Rev. Melvin & Dorothy Smith, Co-Pastors. Mary Mooney, Sec'y

THE FOURTH SPIRITUALIST CHURCH, 427 W. Wingohocking St. Service Wed. & Fri. 8 p.m. Sun. 2:30 & 8 p.m. Rev. Harry R. Brunning, Pastor.

THIRD SPIRITUALIST CHURCH, 3226 N. Front Street. Services Sun. & Wed. 8 p.m. Thurs. 8 p.m. Dark Seance. Elmer S. Hallowell, Pres. Church Phone RE 9-3941.

SECOND ASS'N. of SPIRITUALISTS, 1418 Walnut St., in the Chapel of Truth Bellevue Court Bldg. Services Sun. 7:45 p.m. Rev. Alida Neige, Pastor.

PITTSBURG

FIRST SPIRITUALIST CHURCH, 256 Boquet St. Services: Sun. and Thurs. 8 p.m. Phone MU 2-3878. Sarah Taylor, Pres. HI 1-5302.

MOTHER'S LITTLE CHAPEL, 114 Federal Street. Services: Mon., Tues., Wed., 2-4 p.m.; Thurs. & Sun., 8 p.m. Consult'ns. by app't. Rev. Thos. W. Marcheck, Pastor., Phone FAirfax 2-4624 or HU 6-4374.

READING

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SECOND SPIRITUALIST OF WILKES-BARRE, 7 West Market St. Services Sun. 8 p.m. Ladies Aid, 1st and 3rd Wed. of month. Wed. 8 p.m. mid-week services. Mrs. Augusta E. Ridler, Pastor.

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THE W. T. STEAD SPIRITUALIST CHURCH, INC., 32 Haskins St. Services: Sun. 3 p.m. Mrs. Amelia K. Thornley, Sec'y. 77 Bucklin Ave. Warnick, R.I. Phone STuart 1-5306.

HAVEN SPIRITUALIST CHURCH 741 Westminister St. Services Sun. 2:30 & 7 p.m. Mrs. Martha Crossley. Pres. Mrs. Estelle Haven, Treas. Phone HOpkins 1-4715.

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THE HOUSE OF PRAYER CHURCH, 812 North St. Services Tues. & Fri. 7:30 p.m. Rev. Pearl M. Davis, Pastor. Phone TE 2-0369.

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DIVINE LIGHT, U.C.M., 4913 Center. Sun. 2:30 p.m. Mon. & Thur. 7:30 p.m. Rev. Grace Fisher, Pastor. Phone UN 2-3447.

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BETHLEHEM SPIRITUAL CHRISTIAN, 1004 South St. Mary's Street. Services Sun. 7:45 p.m., Wed. 8:00 p.m. Rev. V. R. Cummins, Acting Pastor; Mr. Charles Valenta, President. Phone LE 2-8954.

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CHAPEL BY THE LAKE, Spiritual Science Ass'n. Rt. 4, Lake Placid. Services Sun. 7:30 p.m. Lecture and healing. Thur. 7:30 p.m. Messages. Rev. T. E. Bittle, Pastor, and Hilda Bittle. Phone FR 9-3407.

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THE CHURCH OF SPIRITUAL UNITY, 3013 Arcade Bldg. Services: Sun. 3 p.m., preceded by Lyceum at 1:45 p.m. Rev. Bertha D. Raudabaugh, Pastor; LaVerne E. Weber, Pres.; Marie Lechner, Sec'y.

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10 a.m., Wed. 7:30 p.m. Frieda Baumann, Sec'y. Phone UP 3-1083.

CHRISTIAN SPIRITUAL TEMPLE, 2544 North 27th Street. Services Sun. 10:30 a.m. & 8 p.m. Rev. Otto Fredricks, Pastor. Phone DI 4-2557.

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CANADA

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FIRST SPIRITUAL CHURCH OF MONTREAL, 5585 Monkland Ave. Services Sun. 7:30 p.m. Pastor, Rev. James C. Snook. Phone RE 807233. Sec'y. E. N. Snook, 7440 Mountain Sights, Apt. 102.

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SUICIDES FATE . . .

Continued from page 23

natural span of life allotted to him, he may spend more time in the unconscious state and thus lessen his suffering—only awakening at intervals to the awful consequences of his act, especially as the anniversary of it comes round and he once again reacts the tragedy. When he has fallen into the unconscious state, the blessing and kindly thoughts of friends will be stored up in his aura, ready to discharge their helpful benediction at his natural death hour, and to help carry him into the Spirit World with less of a handicap in the natural course of evolution that had been interrupted by his disastrous mistake.

DOES GOD KNOW . . .

Continued from page 17

himself. More often he would rather follow a trail someone else has traveled, with sign posts to show the way, than to strike out for a new goal. It is so much easier to follow some one else, permit them to do the thinking, than to shoulder new responsibilities.

It is quite a jolt when Mr. Average Person learns no one can shoulder them for him. He has to learn the Law of Compensation. This is one of the most important of the Great Laws. It pays man for whatever he puts into life. It is always *just*. it never *cheats*. It pays you exactly what you have earned. The sad part is, that when we leave this earth through physical death, we learn life would have paid us anything we may have asked of it had we worked a little harder and taken a few less "holidays."

Another nice thing about this Law of Compensation, it places no limit on our earnings. Both in a spiritual and a material way, from birth until death it pays, and pays in full.

When we shoulder our own responsibilities it makes us, "Get-up and get-going." This is good for us. It brings us vividly alive. Our goals become an objective for which to work, they make life worth while. In these responsibil ities we find a deeper relationship to the Great Spirit.

The realization of this will stop us from running in a mad circle, seeking, always seeking, but finding nothing. Through this relationship, life will assume its true meaning, and we shall understand to some extent, the reason for being born and what is required of us. Our "holidays" will be seen in their *true light*, and not be just a means of avoiding work.

We now have accepted God as our partner, and could we find a better one? We walk with Him and we talk with Him, not in a long-faced, sanctimonious way, but in a happy, light-hearted way, knowing God is with us. We now know we have a partner we can turn to in times of adversities or blessings and He will always understand. This we believe--because--this we know.

This is finding God and learning to know Him as we were meant to do. This is living life to its fullest, knowing that whatever lies ahead God is with us.

We must not forget God when we have smooth sailing and call upon Him only when the "Going" gets rough. Even our human associates would resent this kind of treatment from us.

The best thought of all is:---
God has always been on the job, is now, and will be eternally. He will always do His part, but we must also do ours.

You may not agree with what we have written but perhaps it will give you something to think about.

So Be It

TRACED ENTITY . . .

Continued from page 8

it was during the time that Prince Edwards came to Canada to see the Falls, before he was crowned King of England. He had attended Trinity Church and had met her. After hearing of what she had done to save Canada, he set up a pension for her, which was paid as long as she lived, and at that time she became famous for her heroic deed.

We drove to the Church and found the door unlocked, went in and looked at the original markers that had been placed on the wall, then walked down to the Communion rail, and stood there before the most gorgeous stained glass window one could hope to find anywhere. *We seemed to feel her presence there with us.*

We still have not gone to Brock's monument to find her monument there, but friends have just returned from a week spent at the Falls, during which they took moving pictures of the monument.

This has been a truly wonderful experience, one we will never forget, and has brought real proof that not only is communication between this world and the next a fact, but that one *can* trace the authenticity of an entity to their own satisfaction.

DISEASE CAUSED . . .

Continued from page 15

in understanding and application of the laws of life.

One might ask, what of karma? If the condition is karmic with some (which it might be), the *original* cause is still the same, even though it may have been set up previously. The individual is attracted to areas of experience so that he might overcome the original cause which he himself set in motion. Through the right application of Light and Love he can do so.

Blessings in the name of the Father, Son and Holy Spirit. Blessings of Ahura Mazda.

OPINIONS

Opinions we all have. If we didn't have them, ours would be a jellyfish existence. Good public opinions on great issues have laid the foundation stones of our nation, selected our great leaders, made our laws, and have generally given us the common sense rules of daily living. We have personal opinions, too — some fine ones, some mere prejudices. Our opinions are important because they affect both ourselves and others. Let us be sure they are basically sound, helpful and not harmful to others. And if our opinions should differ from those of the other fellow, let's be tolerant of his opinion, too.

—Esther Baldwin York
From Food For Thot

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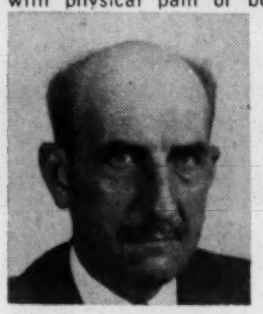

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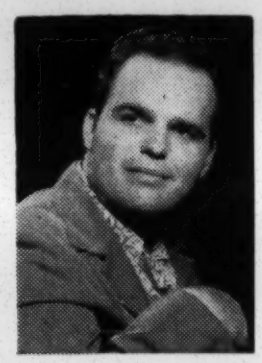

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